

THE GOSPEL
ACCORDING TO JOHN.

tr. into the Language of the Creek Nation.

ŌPŌNVKV HERA CHANICHŌYVTEN,

OKSUMKVLKI IRKINVKV,

H. F. BUCKNER, tr.

(ICHŌHŌNVNWW),

INYVTIKV G. HERROD ITIPAKE MASKŌKE

IMŌPŌNVKV TŌHTVLHŌECHVTET ŌMIS.

*Pohesayechv Chesus hechkvte atekat ohrowlope
chowkpi rokkowumkin, chowkpi chinu-
pakin, pali-epakvtis.*

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C E R T I F I C A T E .

WE whose names are subscribed, take pleasure in certifying that we have carefully examined the Creek Grammar and Translation of the Gospel according to John, by H. F. Buckner and G. Herrod; and that, in our opinion, they are more correct than any thing that ever has been published in the Creek language; and that they are as nearly correct, in every particular, as it is possible to make them at this stage of the language. Moreover, the changes which Mr. Buckner has made in the Creek alphabet are important, and a decided improvement upon the old one.

Signed,

MOTY KANARD, Principal Chief.

D. N. McINTOSH, National Clerk.

CHILLY McINTOSH.

JAMES M. C. SMITH, Superintendent of
Public Instruction.

Members
of the
Creek National
Council.

Creek Nation, March 26th, 1860.

CREEK ALPHABET FOR THE ENGLISH LEARNER.

A a has the sound of a in *father*.

E e has the sound of e in *me*.

II ii has the sound of i in *mine*.

I i has the sound of i in *bit*.

Ω ω has the sound of o in *no*.

Θ θ has the sound of oo in *took*.

O o has the sound of o in *pot*.

U u has the sound of ou in *Louisville*.

V v has the sound of u in *hut*.

Ch ch has the sound of ch in *cheese*.

F f as in English.

H h as in English.

R r as l aspirated, or thl in *thle*.

K k as in English.

L l as in English.

M m as in English.

N n as in English, except when thus, ñ, it is
nasal.

P p as in English.

S s as in English, or as C in Caesar.

T t as in English.

W w as in English.

Y y as in English.

OW ow as ow in now.*

* For diphthongs see page 6.

MASKŌKE INCHŌKV YVLŌNKV.

A	a	aha; yaha; ma; nak makitv.
E	e	eme; cheme; emimahŏsat.
II	ii	iiyiis; iiyepiis; mŏmiis; Liikvs.
I	i	ichki; irki isti-hvtki; isti-chati.
Ō	ŏ	ŏpv; ŏfv; ŏnvpv; ŏsvnv; ŏh'liikitv.
Ō	ŏ	hŏkte; nŏkke; sŏkhv; nŏksŏkchv.
O	o	okchowh'kv; okhvssi; rokket.
U	u	chula; suli; sulitawv; watulv.
V	v	vpvtvvnv; vkvtŏlaswv; hvtchi.
Ch	ch	cheme; chisse; chintvlkŏset.
F	f	fŏ; fvmechv; fikhvmkŏsin.
H	h	hvmkin; hŏkŏlin; hvtti; hvtetŏsin.
R	r	rivrŏ; re; rekachka; rokkŏ.
K	k	ke; ke-hvssi; kapv; kirre.
L	l	lymhe; lani; lŏkchv; lvsti.
M	m	mvn; mvtawvt; mŏmin.
N	n*	nitta; nire; nvptv; nŏchkv.
P	p	pŏme; pŏsi; pvlhvmkŏse.
S	s	svmpv; sokchowkv; Sumkepis.
T	t	tepaket; timpŏsat; tetayis.
W	w	wewŏkv; wesŏ; wŏtkŏ.
Y	y	yikche; yikchetv; yŏmŏchke.

* When n follows an accented vowel, it is nasalated, and is printed thus, ñ; as in emŏñkin.

DIPHTHONGS.

AE, as in Aeha!

OW, as in ahowki.

Ōe, as in ōekiiwv.

Ile, as in iela!

Ōe, as in ōewv, and sometimes ōewv.

ACCENTS.

' single, as istō'mōmōsin.

" double, as in hōpiema''he.

PREFACE.

It was more from necessity than choice, that I undertook the work of translating. It would have afforded me more pleasure, and far less "weariness to the flesh," if I had spent my whole time in preaching "the Glorious Gospel of the Blessed God;" but several important considerations drove me to the task:

1. An experience of twelve years has convinced me that even the most skilful interpreter cannot translate many passages of Scripture correctly, without previous study; and our usual mode of preaching does not afford them an opportunity of studying our texts; for they seldom know them, until we are about to ascend the pulpit.

2. I could refer to many *false notions*, concerning various portions of God's Word, that have been too commonly received, and too extensively propagated by this method of interpreting without proper study; but I would spare the feelings of interpreters, for I love them, and know that they are noble, useful, and self-sacrificing brethren, who

would not willingly teach a falsehood for their lives. The idiom of the Creek language is so different from ours, that no single sentence (such as we usually select for a text) can be interpreted without studying its context.

Any one can see how a studied translation will obviate this difficulty, from the fact that each verse is translated in view of its general connection with what precedes and follows in the chapter or book that is translated. The simple fact that verses in the English Bible sometimes have to be transposed to make them conform to the Creek idiom, will aptly illustrate my remarks.

3. In some former translations into Creek I have been pained to see certain words untranslated, and wholly unexplained, which neither White man nor Indian can understand, because they are not written in the language of men. Some of these unmeaning words occupy the places of those that should relate to an ordinance of the Gospel,—a command which Christ requires every believer to observe. But how can they observe a commandment that is not given in any language of babbling earth?

These words, therefore, are *foul blots* upon the Gospel history. For example: when a Creek Indian reads for a translation of Matt. 3: 6, "Canet, Cotvnen ak-paptisvtes," he does not know what John the Baptist did; for he knows not whether

“ak-paptisvtes” means to go down stairs, or to let down the draw bars! Neither does he know what “Cotvnen” signifies,—whether a flock of brants, or a tribe of Esquimaux! He is left in total darkness in regard to an important fact of the Gospel history. “Such a thing done by mistake, or for want of skill, is bad, enough; but if it be done wilfully, it is hard to think of any thing that is a greater wickedness; for it goes the way to destroy the common faith of mankind, by which we are apt to rely upon a translator, that how zealous soever he may be for his opinion, he will not conceal matters of fact, nor speak foolishly though it be for God, as Job says.”* If there were no words in the Creek language, corresponding in signification with those in the original, then the translator would be excusable; but this plea cannot be urged in favor of the example under notice. If Jordan is a river we can say so in Creek; or if “a rivulet so small that a man can stop its current with his foot,” we can say that too. If John sprinkled or poured the people in the river; or if he immersed them, or else applied water without reference to mode, we can translate according to either of those actions. I would never censure a translator for saying that John poured the people into Jordan, if he sincerely

* See Wall on In. Bapt. page xxx. of his preface. I have substituted *translator* for *writer*, and *foolishly* for *wickedly*.

believed that such was the action performed. I would have far more admiration for his candor, and pity for his infirmity, than if, when believing thus, he were either to translate it some *other* way, or else not translate it *at all*!

For truth's sake, let us tell the people what John did at Enon and in Jordan; and what Christ enjoins upon believers. If "sprinkling is the law," as is taught in one of the Creek Hymn Books,* let us so translate the commission of Christ; but if "an application of water," as is sung by other poets,† then let us translate it in the Bible. Verily, God has confounded the language of the Babel-builders of Pedit-baptism. They cannot sing to the same tune; and while they sing one way, they preach another. Why translate a word in a Hymn Book, and not translate it in a Bible? Why have it "Oewvn esafvgtyg" in one book, "Ohfesketv" in another, and "ak-paptisvtes" in a third? Why have it one word in a first edition, and a different word in a second?‡

Why this confusion of tongues? Why this hydrophobic tremor on the banks of Jordan? "The legs of the lame are not equal." It requires more

* 29th, "Muskokee Hymns," verse fifth.

† 71st Hymn of Harrison and Asberry, verse 2. Matt. 3: 6.

‡ Creek Cat. A. 123.

faith to believe a fable than a fact; and greater effort to conceal the truth, than to publish it.

4. I will mention another consideration which induced me to undertake this work.

Hitherto, Baptists have directed all their efforts to a propagation of the *preached* Gospel, and have not established any mission school among the Creeks, to learn them English; and I thought we owed them, at least, a translation of the Gospel in their own language. I am aware that the opinion of very many is, that the Mäskoke language will soon be no more; and that it will be entirely superseded by the English. This may be true; but it will not occur in the present, nor next succeeding generation; and the best method of instructing those who cannot understand English, is through the medium of their own language, without the intervention of interpreters.

There is a tremendously heavy responsibility resting upon those who are called to be missionaries among the Indians; and I wish, by God's grace, ever to act in view of that responsibility. Having lived among them so long, I wish to make one faithful and persevering effort to give them, as a legacy, a portion of God's Blessed Word in their own language.

MANNER.—THE MANNER in which this book was translated was extremely difficult and tedious. My interpreter sat by me while I explained to him,

in the most simple style, the sense of each verse in English; and where I had any doubt, myself, in reference to the true meaning, I consulted the original Greek, Bloomfield's Notes, Olshausen's Commentary, Campbell's Four Gospels, and such other helps as I could command, until I was fully satisfied that I comprehended the true meaning; and after that, I would explain it to my interpreter. Then he would pronounce to me slowly and distinctly the Creek rendering, while I would write it down on waste paper, which I kept for the purpose; and then I would read it to him slowly and distinctly, to see if I had made no mistake; at the same time comparing it again with the English. If my interpreter detected the slightest inaccuracy, I would re-write it on the waste paper until he was fully satisfied that the Creek contained the true sense. Then I would transcribe the last revision from the waste paper in my book. Thus we proceeded verse by verse through John; having but little care the first time whether we conformed to the Creek idiom or not, our chief aim being *accuracy* and *faithfulness*. Then at night, when I could not get the assistance of my interpreter, I would study the original Greek, and all the helps I could get, in reference to the task for the next day. After we had gone over the whole book in this way, I took my manuscript with me on my preaching tours, and would read to the best judges I could find, and

solicit their criticisms, which I carefully noted down. Then we revised the whole book, in the very same way that we made the first translation, viz.: I wrote every verse according to the corrections suggested by my interpreter on waste paper, and would read it slowly and aloud to him, until he and I were both satisfied; for by this time I was enabled to understand the Creek of all that we had translated, so as to be sure that we had the *Truth*; though I was not a judge of the correct *order of words* to suit the Creek idiom. This time my interpreter arranged the translation so as to suit the Creek idiom, and also paid strict attention to the selection of the best Creek words, wherever there was a choice in words. By the time we had revised it thus the second time, we had both improved—he in English, and I in Creek, so that we were able to make further corrections. We then went over the whole work the third time; and by this time I had the materials ready for a Creek Grammar; so after having arranged the materials of it, we went over the translation of John the *fourth* time; after which we sent for the Committee whose report is prefixed to the work. They had but little trouble except that of examining it all very carefully. They made a few suggestions in regard to the choice of words in certain passages; and we, being satisfied that they were correct, adopted them; so that really we have gone over the work *five* times;

and I am satisfied that I have written every word in this Creek translation at least six times with my own hands.

THE NOTES. It may be objected to by some, that my notes are not adapted to the capacities of the Creeks; and that I should have omitted all Greek and Latin words. To this I would respond, that I am aware that the work will be subjected to the closest criticisms. My best notes are selected from the best authors; and I did not feel at liberty to mutilate their language. Many, however, will understand them, and they will explain them to the rest. I feel ready and prepared, by God's help, to defend this Translation whenever it may be called in question by a respectable opponent; and some of my notes have reference to that end. My design has been to give the Indians "the whole truth, and nothing but the truth" so far as I have gone. If my Heavenly Father, to whose protection and care I commend this translation, will own and bless my poor effort to the advancement of His cause, and the promotion of His glory, I am content.

H. F. BUCKNER.

ŌPŌNVKV HERA, CHANI CHŌYVTE.

SITINTVCHKE I.

1. INHVTICHISKV ayōf Ōpōnvkvates, ma Ōpōnvkv Chēhōfv apvke, tates; mōmin ma ōpōnvkv Chēhōfv, tates.
2. Ma''tawvt inhvtichiskv Chēhōfv apvke, tates.
3. Nak ōmvlkvn emit hayvtet ōmvtes, emi hayekati nakit hakekates.
4. Emi ōfvn hesakitvt apiike, tates, mōmin ma hesaketvt isti inhiiyayake, tates.
5. Mōmin ma hiiyayaket yōmōtske ōfvn hiiya, ya'kin; mōmiis yōmōtsket kirrekates.
6. Chēhōfv isti hōnvnwv atōtatet hōerates; Chanit, hōchifkvates.
7. Mōmin maitirōpōten isti ōmvlkv aka-samakeparen hiiyayake ōh'kirkeechit alaketōmvtes.

1. *Golden Proem.*—The promised Messiah existed before the beginning of the world with God; and was God. He was Creator of the universe, but was made man, and lived among men, and by words and works manifested himself to be the Son of God—the Saviour of mankind.

8. Mōmiis emit ma hiiyayvke, tōkates; ma hiiyayvken kirkōechvranin atōtet ᠪᠣᠮᠮᠤᠰ.
9. Isti ekvnv ᠪᠠᠬᠤᠬᠡᠭᠠᠳᠤᠳᠤ ᠪᠣᠮᠮᠤᠰ hiiyayvke ematit, mvt hiiyayvke mihinwv, tates.
10. Ekvnv emit hayvtet ᠪᠣᠮᠮᠤᠰ; mōmit ekvnv ᠪᠠᠬᠤᠬᠡᠷᠠᠳᠤᠳᠤ; mōmin ekvnistvlkit, kirrvkekates.
11. Enakin emvlakvtes, mōmiis enakit eminherakeka'tes.
12. Mōmiis inselke istō'mōmōsit iminherakit hōchifkv akvsamakatin mvn yikchetvn emvtes Chehōfv ippechitaki hakvke'pvren.
13. Ma isti hichkakati chatv achokkiiyetōkates, ena apiswv kōmati tōkates, isti hōnvnwv kōmati tōkates; mōmiis Chehōfv eme kōmatin hichkakit ᠪᠣᠮᠮᠤᠰ.
14. Mōmin ᠪᠣᠨᠨᠠᠭᠤᠳᠤᠳᠤ apiswv hakates, mōmit epōpakit arin (inheretv ro'kke Irki Ippēchi hichkōechvtet ᠪᠣᠮᠮᠤᠰ heche mutvs) immirritv rok'ke mihi'nwv is fvtsket ᠪᠣᠮᠮᠤᠰ.
15. Chanit yikchen ᠪᠣᠨᠨᠠᠭᠤᠳᠤᠳᠤ, hvmmakvtes, heyv istin chemōh''hōnayvkiit ᠪᠠᠬᠤᠬᠡᠭᠠᠳᠤᠳᠤ heyv isti chayupv alakat inheretv miimvmiit achōfvnketōs; vn-hōmah'tet ᠪᠣᠮᠮᠤᠰ.

16. Miretv isfvtske mōñkvtōmin ma aōssen mirkv hōnvp' ōmvlkeyat penhechke em ōñkvt ōmis.
17. Ahakv Mōsis tehōyv''net hechkvtes; mōmiis mīrritv mihinwvtawvt Chesvs tehōyv''net hechkvtes.
18. Istō''fiis nvpvt Chehōfv hechvte, sekō tōmis; Mōmiis Ippēchi hvmkōse hich-kōechvte Irki apake immōñkvtatet, mvt ōh'kirkōechvtet ōmis.
19. Mōmōf Chusvlki mimekōsvpkv chōkō afastvlkin Chelusalim tvlōfv asōssen atō-takvtes Chani istii tōyitska? kiichit impōhakvren; Chanit ōpōniiyat, hvmmakvtes:
20. Kliist tōyakes makit eyōhkirkōechit eheloksecheka'tes.
21. Mōñkv istii tōyitska? Eliiyvs tōyitska? kiichakin. Matōyakes, makates. Mōñkv ma ōwalv tōyitska? Mōñkvs, makvtes.
22. Istii tōyichkehaks? naki emakitskehaks? mōmōf apōtōtakatin inkirkōecheyvres, kiichakvtes.
23. Lvpvtki vmōpōnvkv inhake poh'ke irkenakiiye Chehōfv Ippēchi alvkvrnanan immittetakōechvkis makvtōyiis; IIsayv ōwallv kirkōechvte tōyiis.

24. Ma isti atethoyati Falasevlkit ωmakvtes.
25. Mōmin Mesiiyv tōkōt, Eliiys tōkōt, ma ωwallv tōkōt ωmitskōfv; kōt ist-ωmatin [istin] Oksumhōechichkehakis ! kiichakit, impōhakvtes.
26. Chanit imayōpōskit vne ωewv ωfvn* oksumhōechiit ωmiis, mōmiis isti hvmkit echepakaket hōeris, mvttan kirrachkekōst, kiichvtes.
27. Heyv istit ωmis, heyv isti chvyupv alakaran miimvmiit achōfvnket ωmikv imistillipiikv chōkchōrkv inrōchōpetv achōrōsekōt ωmis.
28. Chōtvn ωerokkō irtapala Pirrepalv ma Chani oksumhōeche aran, heyv naki yōmakat yōmit ωmvtes.
29. Rinpoksin Chesvs emalakin Chanit hechvtes ; Chehōfv inyvpifiikēchi yvmv ekvnv innaōrkity inkvpiiyechiichvt ωmis, hechvkis, makvtes.
30. Heyv istin ωkiiyvñkis chayupv istit alakvres ma miimvmiit achōfvnke tōmis, vnhōmahtet ωmikv.

* 26. "ωewvωfvn," &c. Greek—'Εγὼ βαπτίζω ἐν ὕδατι. Latin vulgate.—Ego paptizo in aqua. George Campbell.—I baptize in water. He who tries to conceal the true meaning and force of the Greek 'Εν, *in*, will meet a *dreadful account*.

31. Mōmiis vnni isti kirrakates; mōmiis vnni ōēōfvn* oksumhōechiit alakiitō-miis hiiyōmōfvn Chusvlkit ōhkirreparen.
32. Pōyvfikchv hechiin pvchēhōwe ōmit hvlwe tvllōfvn vtet yōh liikin hechiiyvnkis; makit Chanit ōhkirkōechit ōniiyvtes.
33. Mōmiis vnni isti kirrvka'tes; mōmiis ma ōēōfvn oksumhōecha're, achatōtatet, istiimyn Pōyvfikchv aō''hatvpiikit yōh liikit ōhfikhēnin ōmatti, mvt Pōyvfikchv Heraōfvn oksumhōechatis' chvkiichit vmōniiyvtet ōmis, Chanit makvtes.*
34. Mōmin heyvnaki hechiit ōhkirkōchiis heyv istit Chehōfv Ippechit ōmis.
35. Mōmin hatvm rinpoksin Chanit hēerin imistvlkit hōkōlit apakates.
36. Mōmin Chesvs yvkapit hōyanin hechit; Chehōfv inyvpvfiikēchin, hechvkkis, kii-chates.
37. Mōmin ma imistvlki hōkōlat Chani pōnayatin pōhhit Chesvs achokkahōy-vtes.

* 33. It is evident from this verse (1.) That John's commission to baptize was from God: "He that sent me to baptize," &c.;—(2.) The descent of the Holy Spirit upon Christ on the occasion of his baptism, was a *sign* that he was the Son of God.

38. Mōhmin Chesvs achokkahōyin raōfōlō-
tiikit heh'chit, kot nakin hōpōyats—
kehakis? Kiichvtes. Mōhmin, Lappii,
kiichakvtes (ma ōpōnvkv ōhyvtekitv.
Pōpōchase'', maketvt ōmis) kōt istvt
chinliiketv tōhakis? kiichakin.
39. Vthōhyit yehechvkis, kiichvtes. Mōmin
ahōyit inliiketvn rinhechakvtes. Mōmit
mōmitta apakit kavtes: mōmōf hvssi
iskirkv ōstate* mahet ōmetōkv.
40. Ma Chani ōpōnaye pōhatit Chesvs
achokkahōyvtē hvtkat Antvli hōchifke
tates, mōmit Siimvn Petv ittechokkat,
tates.
41. Mōmin heyv isti ittechokkati Siimvn
ta''wuvn ishechvtes, mōmit Mesiiyv nish-
eches kiichvtes, (mōmit heyv ōpōnvkv
Mesiiyv makitv ōhyvtekitv Kliist† mah-
ōsat maketvt ōmis.)
42. Mōmit Chesvs semvlakvtes, mōmin
Chesvs hehōf, Chōnv ippōchi Siimvn
tōyetskis, mōmiis Sefvs chehōchifkv
tares: (heyv ōpōnvkv Sefvs makitv
ōhyvtekitv chvttō maketvt ōmis.

* 39. "About the 10th hour," Jewish time, corresponded to our four o'clock afternoon.

† 41. Anointed.

43. Rin pokse Chesvs Kalvle tvlōfvn iivvra-
nates: mōmit Fillip ishechit, achvchok-
kiiyvs, kiichvtes.
44. Mōmōf Fillip Persatv tvlōfvn liiketō-
mvtēs, mōmin Antlv, Petvt matat im-
mitvlōfv tates.
45. Fillip Naranyil ishechvtes, mōmit Chesvs
Chōsif ippechi Nasalv tvlōfvlki isheches,
ma Mōsis ahakv ōfv chōye ōwalvlki
ischōyvten, kiichvtes.
46. Mōmin Naranyil ōpōnayāt, nakiherat
Nasalv tvlōfv aōse tetiiyehakis? kiichv-
tes. Mōmin Fillip ah'tit yehechvs, kii-
chvtes.
47. Chesvs, Naranyil aōhatin hechit, Islae-
lvlki mihinwv ahiiyōse tōkōn he'chvs,
kiichvtes.
48. Mōmin Naranyil ket istvn chvkerrich-
kvthakis? Kiichin Chesvs imayapōskat
ma ke-rokkō emvppi elichv hōerichkōf,
Fillip chinhōekekeō emōñkōf chehe'chiy-
vnkis, kiichvtes.
49. Mōmin Naranyil imayōpōskit Rappii
tōyetskat, Chehōfv Ippeche tōyitskis,
mōmit Islaelvlki immikkō tōyitskis,
kiichvtes.
50. Mōmin Chesvs imayōpōskit, heyv ke-

rokkω immvpi elichv høerichke chehe'-
chiiyvñkis chekiichiyyatit ωmechiichin
akvsamichkehakis? heyv naki sinrok-
rokken hechichkvres, kiichvtes.

51. Mihinwōsin; mihinwōsin chekiichiis, mō-
chv iiyati, hvlwe tvlōfv ittikvpakin,
Chehōfv imistvlki Isti hōvnvzv ippechi
aōhhvtvpechvntet* kawopkin hechich-
kvres, kiichvtes.

SITINTVCHKE II.

1. Mōmin nitta rissvtōchenan Kalale tvlōfv
rokkati ωfv tvlōfēchi Kana hōchifkan
ittepahōyet ωchvtes; mōmin Chesvs ich-
kit arates.
2. Mōmin ma etepahōyan Chesvs imistvlke
tōhkvlen inhōehōkates.
3. Mōmin ωehomechatin eyachokhōyin ωe-
home chati ωhechekēs Chesvsin ichkit
kiichvtes.
4. Mōmin hēkte' tōyitskat, nak istōmechkv

* 51. Aōhhvtvpechvntet, coming to, or upon, from time
to time.

chimōchvkēs, hiiyōmati ēkitv hvssi is-
kerkv amvlakekō emōñkv̄tis, Chesvs
ichkin kiichvtes.

5. Mōmin nakin mōmechvkis, chekiichvkin
ōmati, mōmechvkis; ōhhōmpitv afas-
tv̄lkin, Chesvs ichkit kiichvtes.
6. Mōmin Chusvlki naki ishvshvthiichepvret
vrkvswv chvttō hayakvtet ōe-vchv̄nkv̄t
epakit apōkvtes, mōmit svkerkv rokkō
palin chahkepōkakat mahit achv̄nchaket
ōmvtes.*
7. Mōmin ōewv ma mvrkvswvn ōewvn
fv̄tsfiichvkis, Chesvsit kiichvtes; mōmin
chēkfvlwv ōrin fv̄tsfiichvtes.
8. Mōmin aachahnit hōmpitv rokkō simey-
apayvn simapeyakis, kiichin: simapeyvtes.
9. Mōmin hōmpitv rokkō simeyvpiiyvt
ōewv ōehōmechati hake eskōfv̄t, istv̄miin
hechkitōmati kirrekates, (mōmiis ōhhō-
mpitv afastvlkit raachanat kerrvtes,)
mōmin hōmpitv rokkō simeyapiiyat ma
hōnv̄nwv istepayatin inhē''kvtes.

* 6. "Containing two or three firkins apiece." On the exact quantity designated by the *μετρητης* commentators are not agreed. Bloomfield.—If the term has reference to the Jewish bath, as G. Campbell supposes, then two baths equalled 15 gallons.

10. Mōmit isti hōvnwv ate'kat eehōmi chati herati tawvn isti intvllayin isti hōvntaki imittetayin* iskvkepemii''n eehōmi chati heremahōsekatin isti intvllayit ωmvntan; chemi eehōmi chati he'ratin inyupōn istintvllayit ωmichkis, kiichvtes.
11. Mōmin heyv naki isti-mōmechikō itti-tiye mōmeche iyechiichat Kalale tvlōfv rokkō ωfv Kane tvlōfēchin Chesvs mōmechit ωmvtes; mōmin simehōnichkitv kerkin imistvlkit ωhhakvsamakvtes.
12. Mōmit rimōyupv Chesvs techokkakāt, ichkin, imistvlkin, tōhkvkit Kapvnyvn tvlōfvn okhvtpe'chvtes; mōmiis nitta vnvchōme apōkekates.
13. Mōmin ωhōyanv kiichetv Chusvlki hōmpitv rokkō hayaket ωchvtes, mōmin mvt. ana''kōechin, Chesvs Chelusalim tvlōfvn ωhhayvtes.
14. Mōmin Chusvlki mi-mekōsvpkv-chōkō-rokkō ωfvn wakov† yvpvfiiqv, pvchi-hōwe wiyyakatit apōkin, mōmin chvtō-

* 10. "And when men have well drunk;" i. e. when they have drunk freely or enough—*imittetayin*.

† 14. "Oxen"—I prefer translating it cattle. The Greek Bous, from which comes Boas, denotes the species, including all genders. The Latin bos comes from the same

kōnawv isyōpōskvlkewō sapōkin, Che-
svs ishechvtes.

15. Mōmin rokkō-fvkv chōtkōsin istipkitvn
hayepōfv, wākv, yvpifiikv, isti sōmvl-
kvn atōhiikit mimekōsvpkvchōkō rok-
kō sōs-siichvtes; mōmit chvtōkōnawv-
isyōpōskvlkin inchvtōkōnawvn inpa-
lahtit, ōhōmpitv inrokpa''lit ma wiikvtes.
16. Mōmit pvchi-hōwe wiiyakatin, heyvnaki
etiin svpeyepvkis kiichit; Chvrki inchōkō
niskvchōkōn inhayatskvs, kiichvtes.
17. Mōmin [Tafit ōwallit kirkōechvtet]
"Chehōfv mimekōsvpkv-chōkō-rokkō
fvthōse ōchvre kōmiiye ischakōsapōsat
vmvkirriichkv ischvstime'rōset ōmis,"
maket chōyvkvttet ōchetōmin; mōmōf
mvt imistvlki vkirriichkv imvlakvtes.
18. Mōmin [Chehōfv Ippechi tōyitskat]
naki ischekirreyaren nakin pōhechiichit
heyv naki hiiyōmat mōmechit ōmitske-
hakis?; Chusvlkit imayōpōskit, kiicha-
kvtes.
19. Mōmin mekōsvpkv-chōkō-rokkō litv''-
fvkis, mōhmin nitta tōtchenōsin raka-

word. Then comes the Spanish Vaca, from which the
Creeks derive waka. It would have been violating even
Moses' law to offer oxen in sacrifice.

chare kōmekates isti hōvnwv [efeki]
 ōfv akirriichkv ōmvlkv kirretōmikv,

25. Mōñkv Chesvs eyachayechetates,*

SITINTVCHKE III.

1. MōMIN Falvsevlki isti hōvnwvvt hēerates, mōmit Chusvlki Simmeyvpīiyvt ōmvtēs, hōchifkv Nikōtemvs tates;
2. Ma''tawv istit nire Chesvs immalakit, Rappii, kiichvtes [heyv ōpōnvkv Rappii makitv, chapōchase'', maketvtis] Chehōfvliikat v''tet istimvhayvt ōmitsketat, kerres; heyv naki mōmechichkati isti istōmet mōmechikō ittētayēt ōmis, Chehōfv apaket ōmiken ōmati.
3. Chesvs imayōpōskit, mihin''wōsin mihin''wōsin chekiichiis isti istōmet† sunuchumv hechkit ōmikenōmati Chehōfv,

* 25. As Jesus knew the hearts of those people, he "did not commit himself unto them," i. e. would not make confidential friends of them; for he knew they would not do to confide in.

† 3. *Isti* [not a man, but a person] 'Εάν μή τις.

mikkω etvlwv liikati, heh'chekωs [isafv-chiikekωs], kiichvtes.

4. Mωmin isti achule hahkωfv ket! istω mit hetskehakis? ket! ichki inhωpωetak-hoti hatvm ωheheyit hitsketetayehakis? Nikωtemvsit kiichvtes.
5. Chesvs imayωpωskit mihin''wωsin, mihin''wωsin chekiichiis, isti ωewvu ish-echkit, hatvm Pωyvfikchv [ishechkit] ωmin, ωmekati, Chehωfv, mikkω etvlwv liikati, ωh'cheyekωs; kiichvtes.*
6. Mωmin ma apiswv ishechkat, apiswvτωmis; mωmin ma pωyvfikchv ishechkat, pωyvfikchvτωmis.
7. Mωmin, svnvchumv hitskvransketωmis chekiichiiyati istω''mahis kωhmitskvs.
8. Mωmin hotvllē' istvmiin kōmepathōtvllēpetωmis; fōhkin pōhit, ωmichkiisim, istvmiin atit, istvmiin ayati, kirrichkekōs: matapō''mōset ωmis, isti Pωyvfikchv ishechkati ate''kati
9. Nikωtemus imayωpωskit, heyv naki hii-yōmakati istω'mit mōmetetayehakis? Kiichvtes.

* 5. Chesvs emahakv afastvlki semafvtskitv isafvchiikekωs. Chesvs emvhakv afastvlki ωh'cheyit risahōnkvtkekω tetayis.

10. Chesys imayōpōskit, Islailvlki imvhayvt
ōmichkōfv̄t, heyv naki hiiyōmakati kir-
richkekōhakis?, kiichvtes.
11. Mihin'wōsin, mihinwōsin chekiichiis,
naki kirhōyeyatit ōpōnahōye yetōmis,
mōmit naki heche''yaten, ōhkirkōecheyet
ōntōmiisim, cheme taki nake chimōhhō-
nayeyati pōmakvsvmachkekes.
12. Mōmin ket! yvmv ekvnv naki sasan
chimōhōnayakiiyatin akvsvmatskekatin-
ōmati, istō'mit akvsvmachkvrhakis? hvl-
we tvlōfv̄ naki sasan chimōhhōnaya-
kiinōmati.
13. Mōmin isti istō'met kawvp̄piikit hvlwe
tvlōfv̄ ōrvte sekōtōmis, mōmiis Hōnv-
wv Ippechi hvlwe tvlōfv̄ liikepvtet [aha-
topkv̄tet] tvlkōsis.
14. Mōmin Mōsiskv̄ lapv̄tkōfv̄* chitten
hvlwe atah''rv̄tet ōmetōk; matapō''-
mōsin hōnv̄nwv Ippechi hvlwe atvrkv̄-
ranetōmis.
15. Mōmin istiimvt ōhhakvsamin ōmati,

* 14. Lapv̄tkōfv̄ is preferable to ittōlanōfv̄ in this place, because the "wilderness" through which the Israelites passed, and in which Moses lifted up the serpent, was not a *timbered country*.

summii''kekos; mōmiis hesakity yōksv sekōn ōchepvres.

16. Chehōfv ekvnvisti vnōke'chōsat ōmechiichin Ippēchi hvmkōse hichkōechepvte istinwiikvtes; mōmin istiimvt ōhhakvsamin ōmati sumiikekos, mōmiis hesakity yōksv sekōn ōchepvres.
17. Mōmin Chehōfv Ippēchi yvmv ekvnv atōta'ti ekvnv istin istimirkv ōhchokkōechvranin ōmekates; mōmiisim ma itirōpōten ekvnv istit hesahōkepvren, [ōmvtes.]*
18. Mōmin istiimvt ōhhakvsamin ōmat istimirkv ōhchokkekekōtōmis: mōmiisim istiimvt ōhhakvsvmekōn ōmat, istimirkv ōhchokkepvte ōmis, Chehōfv Ippēchi hvmkōse hichkōechepvte hōchifkvn ōh-hakvsamekōkv.
19. Mōmin heyvt istimirkv ōmechiichin, hiiyayvke ekvnv yōhcheyet ōmis, istihōnvntaki yōmetske miimvn hiiyayvke

* 17. Istimirkv ōhchokkōechvranin ōmekates, &c. Christ did not come into the world for the purpose of exercising severe judgment and inflicting *punishment* on the people of the world; but that the people of the world might be saved by his atonement. He will, however, judge the world on the day appointed.

sinhōyv'nen vnōkichvketates in-nak-afvstityt hōlwahōket ōmikv :

20. Mōmin naōrkity afvstakati ate''kat hiiyayvkin inhōmichetōkv, mōmit hiiyayvke a-ōhhvtekōt ōmes, aōhhatinōmatti, in-nak afvstetvt ōhkirketetayet ōmikv :
21. Mōmiis istiimvt nake mihinwvsin afastet ōme'tat hiiyayvke aōhhatet ōmes, Chēhōfv mōmekvs kōmatin achokkiiyen in-nak afvstityt ōmepat ōhkirkeparen.*
22. Mōmin heyv naki yōmahke inyupvn Chesvs imistvlnkin tōhkvlnkit Chutea tulōfvn yiichvtes ; mōmit mvn istvpakit, fikhōnnit, oksumhōechvtes.†
23. Chani mōmōf eta'n Salv m tvlōfv anakv Envn ōfvn oksumhōechit sarates, mvn ōewv itteta''yet ōchet ōmikv ; ‡ mvn yiichit, oksume chakvtes.
24. Mōmōf Chani hvti chēkō-yekchv apiihōkikō emōñkikv.

* 21. That it may be manifest that his actions are according to God's will.

† 22. Oksumhōechvtes, i. e. Through the medium of his disciples ; for Christ did not himself baptize.—See chapter 4 : 2.

‡ 23. Whether the Greek hudata polla means "much water" or "many streams," it is evident that John would not wish either for affusion.

25. Mōmōf Chani imistvlki apvlwvt Chusvl-
kin eyachayechkvn ittimōpōnayechaket
emōchvtes.
26. Mōmin Chanin aōh'hawit, pōpōchase''
tōyitskat; kiichakkit, ma Chōtvn oe-
rokkō irtvpalv ma echepakvñke, ma isti
pōmōhhōnayichkvñket, ma ma''hōsat ok-
sumhōechin, isti ωmvlkvt aōh'hawepis,
heh'chvs! kiichakvtes.
27. Chanit imayōpōskit, isti nakit inhechii-
kekōs, hvlwetvlōfv vten imhōyin ωme-
kati, kiichvtes.
28. Mōmin chintaki ma''hōsat vnfvtchehvt
ōmatskis Kliist tōyakōs; mōmiis ma
ehōmyn achatet-hōyvte tōmiis, makii-
yvñke.
29. Mōmin ma isti, hōkte ωchatit ma hōvn-
wvt istepiiyaranat inhisse ma isti hōere
mōpōnvkv pōhat istvma''hin afatsketō-
mes ma hōvnwv istepiiyat impōnvkv
pōhat ωmechiichekv: mōñkv heyv ama-
fvtsketv mōmōsin sōhfvtskepīs.*
30. Ēme [akasmkv] ωh'hatvlakit iivvrane

* 29. In this verse John explains to his own disciples his oft-repeated avowal of his inferiority to Christ, by telling them that he pretended to be no more than the friend of Christ; that his relation to Christ was similar to that of an attendant or friend who waits upon a man that is to be married. John rejoiced at the success of Christ's ministry.

tōmis; mōmiis vntawvt chayōpoklatkit
iivranetōmis.

31. Eme hylwe atat ōmvl ōhfvñketōs: mō-
miis ekvnv hechkvte ta'wvt ekvnvltkit
ōmepis, mōmit ekvnv naki sasan ōpōna-
yechetōmes: mōmiis emi hylwe tvlōfv
atat tawvt ōmvlkvn ōhfvñketōmis.
32. Mōmin naki hechvtet, mōmit pōhvtet
ōh'hōnayit ōmīsim nvpvt immōh'hakv-
svmvykikōt ōmis.
33. Mōmiis ma mōh'hakvsvmmakatit mōh'-
hakvsvmkv mehin'wvse inhakaketōmis
Chehōfv mihin'wvse tōmati.
34. Chehōfv istiimvn atōvtvin ōmati, Che-
hōfv mōpōnvkvn ōpōnayet ōmes;
Chehōfv Pōyvfikchv emachayechōset
emit ōmikōkv.
35. Irkit Ippēchin vnōke''chōset ōmit;
naki ōmvlkvn iñki ōfvn imvtet ōmis.
36. Mōmin istiimvt Ippēchin ōh'hakvsamin
ōmati hesakitv yōksvsekōn ōchepet
ōmis: mōmiis istiimvt Ippēchin ōh''ha-
kvsvmekōn ōmati, hesakitv hecheka'res;
mōmiis Chehōfv inchvpokketvt ōh'fik-
hōnne emōñkvtares.*

* 36. Whoever believes on Christ with all his heart, is
already in possession of eternal life: but whoever does not
believe on Christ, is *even now* under the wrath of God.

SITINTVCHKE IV.

1. MōMIN Falasevlkit Chani imistvlki haye oksumhœechvten risinsulken Chesvs imistvlki hahiichit oksumhœechvten pōhakyten Chesvs kerrofvt.*
2. (Mōmiis Chesvs eme mahōsat oksumhœechekates, mōmiis imistvlkit oksumhœechit ōmvtes,)
3. Chutea tvlōfvn ōsiiyit, hatvm Kalale tvlōfvn rōhcheyvtes.
4. Mōmin Samale tulōfvn rittehōyvuvranet ōmetates.
5. Mōmin Samale tvlōfvrokkō ōfvn tvlōfēchi Siika hōchifket liikan alakvtes; mōmit Chākvppi ippechi Chōsif ekvnv enaki inhayepvte liikan anakv, tates.
6. Mōmin Chākvpi imōewv-inkerkvt mvn liikvtes. Mōmin Chesvs yakapat hōtōsekv ma ōewv inkerkvn yōh'liikvtes; mōmōf fvtchv-liikat ma'he tates.†

* 1. "Made and baptized," imistvlki haye oksumhœechvten, &c. Note: John and Christ's disciples "made" disciples, and *then* baptized them. This was according to the order of the commission given afterwards—"He that believeth and is baptized." To make disciples *by baptizing them* would be a singular method of converting the world.

† 6. The Jewish 6th hour, corresponded to our 12 o'clock.

7. Mōmin Sāmālevlki hōktet, ōewvn chawvranit, alakin: iskitvn vmmis; Chesvsit kiichvtes.
8. Mōmōf Chesvs imistvlki hōmpitvn nisvkvranit tvlōfvn apeyepetōkv.
9. Nak istō''matin! Chusvlkit ōmitsketōfyt ket iskitvn vmpōhichkehakis? Samalevlki hōktet ōmepiiyatin; Chusvlki Samalitivnvlki timinherokkekōt* ōmv'ketōfvn,—Samalitivnvlki hōktet Chesvs kii-chvtes.
10. Chesvs imayōpōskat, istiimvt iskitvn vmmis chekiichitōka'ti, mōmit Chehōfv immirkvn kerrichkvtn ōmati; chemimiit impōhichkvntōmis, mōmin ōewv-wenaken chemvntōmis, Chesvsit hōkten kii-chvtes.
11. Hōnvnwv tōyitskat, ōeinkōrkv sōfket ōmin, sokchowkv† ōchichkekō tōmis;

* 9. "Timinherokkekōt," were not friendly. To say that "the Jews have no dealings with the Samaritans," as in the English Testament, is saying too much; for in the 8th verse it is said, "the disciples were gone into the city to buy meat." Surely they had some sort of dealings, but they were not friendly.

† 11. Sokchowkv corresponds with ἀντλημα, antlama, a bucket."

- mōmetōfvn ket istvmiin ōewv hesakin
ōchichkehakis? hōktet Chesvsin kiichvtes.
12. Mōmin perki Chekvpī eme mahōsat
mōmin inhōpōetakechi, mōmin imapee-
kv, iskakvten; ōe-inkōrkv pōmipvtet
ōmatin; mōmatin ket mvn ōhfvñkich-
ketōhakis? hōktet Chesvsin kiichvtes.
13. Mōmin istiimvt heyv ōewvn eskin ōmati,
hatvm ewvñ''kvres; Chesvsit hōkten
imayōpōskit kiichvtes;
14. Mōmiis istiimvt ōewv vni emiīyatin
eskin ōmati, svnvchumv ewvnii''kekōs;*
mōmiis vni ōewv emvranayati ōeinkōrkv
ōewv alowke emōñkvt emēōfvnliikvres,
mōmit hesakitv yōksv sekōn ōhcheye-
tōmvres.
15. Hōvnwv', ma ōewvn ah''mitskin, svnv-
chumv chawvñ''kiket, mōmit alakiit
yechawvka'ren, hōktet Chesvsin kiichvtes.
16. Ah''yit, chehin rinhōhii'kit, era''lvkvs,
Chesvsit kiichvtes.

* 14. "Svnvchumv ewvnii''kekōs," &c., shall never thirst. Thus it is with all who truly enjoy the Spirit and grace of Christ; they shall never thirst again. "They shall hunger no more, neither thirst any more."—Rev. vii. 16. But the joys of this world are evanescent, and unsatisfactory. Like water, they satisfy for a moment, but we soon thirst again.

17. Høktet imayapōskat, chahi ōchakēs, kiichin ; chahe ōchakēs makitskat istōñ-kvn ōkepitskis Chesvsit kiichvtes.
18. Mōmiis chehetaki chah''kepin ōchitskvtet ōmis, mōmin ma hōnvnwv ōchitskati chehetōkōt ōmis ; mōñkv heyv makitskat mihinwōsen ōkepitskis.
19. Ōwally tōyitskin chekerriis ; høktet imayōpōskit, kiichvtes.
20. Perkv̄lki heyv rvni-hvlwin ōh'hemekōsvpa''kvtet ōmis ; mōmatin Chelusalvm tvlōfymiin isti remekōsvpvr̄anet ōmis chintaki makatsket ōmis.
21. Hōkte', vmōh''hakvsvmvs ; hvssi-iskirkv alvk̄vres, mōmin heyv rvni-hvlwi tōkōn, mōmit Chelusvlvm tvlōfv tōkōn Chvrkin emekōsapatske ōchvres ; Chesvsit kiichvtes.
22. Nakin emekōsapatskati kirrachkekōt ōmis ; mōmiis pentawvt nakin emekōsapeyattih kirrakes ; Mesiiyv Chusvlki tōmepikv.*

* 22. "For salvation is of the Jews," i. e. Christ or Messiah, who is the author of Salvation, was of, or *from* the Jews. Bloomfield says: "There is a reason suggested why the Jews should best know the mode and the place of the national worship; namely, since from them the Messiah was confessedly to spring."

23. Mōmin hysi-iskirkv alake''tēt, hiiyōmati alakis, mōmōf mihinwōse emekōsapvlki Irkin mihin''wōse, pōyvfikchv ωfvn mekōsvpvkvres; Irki ma ωmakatit mekōsvpvre kōme tōmikv.
24. Chehōfv Pōyvfikchv tōmis, mōmin ma emekōsvpakati, mihin''wōse pōyvfikchv ωfvn mekōsvpvkvrānat tvlkōset ωmis.
25. Mesiiyv, Kliist kiihōchat, alvkvrānat kerriis; mōmin mvt alakōf nakōmvlkv n pōmōniyvres; hēktet Chesvsin kiichvtes.
26. Vni chimpōnayayatit mvt tōyiis, Chesvsit kiichvtes.
27. Mōmōfvn imistvlkit yiichvtes, mōmit hēkte ittimpōnayatin istō''mahis kōmakvtes: mōmiis nakin kōmit, heyv hēkte ittimpōnayit ωmitskehakis? hvti nvpvt kiichekates.*
28. Mōmin hēktet ωe-ischowkv n wiih'/kit, yefōliikit tvlōfvn, rōchehyit.
29. Isti hōnv n wv naki istōmiivte ate'kat

* 27. "Hēkte ittimpōniyatin," &c., wondered that he talked with woman. The article is omitted in the Greek, and as there is no article in Creek, I will not say *ma* hēkte, *that* woman. No doubt the disciples thought strange that their Teacher should condescend to talk with any woman, especially as it was not customary in that age and country.

ōmvlkv ymōnayatin, ah''wit hechvkis;
 heyvt Kliist tōhakis? hōktet hōnyntakin
 kiichvtes.

30. Mōmin tvlōfv asōssit, Chesvs inyichvtes.
31. Mōmin mōmema''hōsōf imistvlkit, Pō-
 pōchase tōyitskat, hōmpvs. Kiichakvtes.
32. Mōmin hōmpitv ōchepiis hōmpepiati
 mōmiis chintaki kirrachkekōs, Chesvsit
 kiichvtes.
33. Mōmekv imistvlkit, istiimvt hōmpitv
 simalakehakis? ittekiichakvtes.
34. Mōmin vnhōmpitv achatōtvte naki
 kōmatin immōmechit atōtkitv rispōetvt
 ōmepis, Chesvsit kiichvtes.
35. Mōmin hiiyōmati hvti hvsi ōstit ahōsket
 ōmis hiiyō hakvranat makatskekōhakis?
 Mōmiis hulwen afvnnakvkis, chvpōfvn
 ōh'hechvkis; hiiyōmat ōkhvtkvkepit
 hiiyō ōrepis.
36. Mōmin istiimvt hiiyō tachatit fekitv in-
 hechketōmis, mōmit emete hesakitv
 yōk''svsekatin vttelōyepe tōmis; mōmin
 ma fikkiiyaten, mōmin ma tachatit tepakvt
 afvtskvkepe tōmes.*

* 36. Like as the farmer is fully compensated for all his
 toils, whether for sowing, ploughing, or for reaping and
 gathering; so will Christ's faithful ministers receive a

43. Mōmin nitta hōkōlit inyvfya'kin Samale
tvlōfvn ōssii'yit, Kalvle tvlōfvn rō'che'y-
vtes :
44. Ōwalv immittvlōfv a'tawv arokkeehōche-
kōt ōmyntis, makit Chesvs emema'hōsat
kirkōechvtes.
45. Mōmin Kalvlevlki Cheluselv m tvlōfv
hōmpitv rokkō chakkōf fēllit Chesvs
nakōmvlkv mōmechat hechakvtet-ōmit,
mōmytet ōmikv Kalvle tvlōfvn Chesvs
emvlakōf, Kalvlevlkit emafatskakōsvtes.
46. Mōnk v Kalvletvlōf rokkō ōfv Kani
tvlōfēchin Chesvs hatv'm alakvtes, ma
ōewv ōehōme-chati hayvte e'tawvn Mō-
min isti-inhōeretv-achake* ippechit Kapv-
nev m tvlōfvn iminnōke tates.
47. Mōmōf Chesvs Chutev tvlōfv aō'ssit,
Kalvle tvlōfvn rōhcheyin pōhōfv t, ōh'ha-
yit, aokhvtvpiikit, chvppēchin vnvchvfi-
k-niichvs, elvranōset ōmit ōmechiichin,
iivaskōsit kiichvtes.
48. Mōmin Chesvs imponayit, isti-naki mō-
mechikō-ittitayat, naki mōmin hechich-

* 46-49. "Isti inhōeretv achake." On the meaning of the Gr. *Basilikos*, commentators are not agreed. If it mean an officer of the court, or a *courtier*, then it might be rendered into Creek, thus—*Mikkō emvhakv afastv* ; but I do

kek᠜ ate'kat, akvsvmichkek᠜ ittetayis
kiichvtes.

49. M᠜miis aokhvtvpkvs, h᠜p᠜ew᠜chi elek᠜t
em᠜ñkin, isti inh᠜eretv achakat Chesvsin
kiichvtes.

50. M᠜min ist᠜ñk᠜n v'repvs, chipp᠜chi chin-
chvfiknepis; Chesvsit kiichvtes. M᠜min
h᠜nvvnwv Chesvs ᠓᠓᠓᠓᠓᠓ imp᠜nayan
akvsamvtes; m᠜mit yef᠜lkepvtes.

51. M᠜mit okhatvpkep᠜t ay᠜fvn insvlvfkv1-
kit vnrapakvtes, m᠜mit chipp᠜chi chvfik-
nepis, makit im᠜nayakvtes.*

52. M᠜m᠜f hvssi iskirkv ist᠜'m᠜fvn inhi're
hakit ayvthakis? kiichit; imap᠜'hvtes;
poksvñke hvssi iskirkv hvmkat ma'heta-
tes, hep᠜tk᠜tv akvsappvñkis, kiichakvtes.

not like the Creek word *afastv* in this connection, and hence I use the phrase synonymous with "a man of high standing."

* 51. "His servants," &c. In the Greek the word is *douloi*, from *doulos*, a slave. Liddell and Scoot say *Doulos*, a slave, bondman, strictly one born so, opposed to *andrapodou*. Donnegan: *Doulos*, a slave; a servant as opposed to *despotas*, a master—a servant of a monarch. Schreve-
lius: *servus*. The Creek word *svlvfki* primarily means a prisoner; but as the Indians anciently made slaves of their prisoners, it came, in process of time, to denote one who is a slave by birth or purchase.

53. Mōñkv irki, hvssi iskirkv mama''hōsan
Chesvs chippechi chinchvfeknis kiichit
ōkvтетат, kerrvtes: mōmin emima''hōsat
akvsamin, chōkō-ittim-vtehkat ōmvlkvт
akvsvma'kvtes.
54. Mōmin Chutev tvlōfv aōssii'yit Kalvle
tvlōfv erōhchehyōfnaki-isti-mōmechikō-
ittetayat Chesvs mōmechat, heyvt risa-
hōkōlat, tates.

SITINTVCHKE V.

1. HEYV emōh'yupvn Chusvlki in-hōmpitv-
rokkvt ō'chvtes, mōmin Chesvs Chelusa-
lvm tvlōfvn ōh'hayvtes.
2. Hiiyōmat Chiluselvm tvlōfv yvpifiikv
wiikv* ana'kvn okhvssi ha'ya'kvтет mvn
liikis, Hepluvlki Pervstv, kiichet hōchife-

* 2. "Yvpifiikv wiikv," *sheep market*. I have here followed our English translation, though it is the opinion of many learned commentators that it should be *yvpifiik' hōti imahowke*, the *sheep gate* alluded to in Neh. iii. 32. Through this gate it is said "the cattle came that were to be sacrificed in the Temple."

tates ; mōmit sōh'hapettv chahkepe ōche-
tōmis.

3. Heyv sōhhapettvōfvn innēkhōkviki sul-
kema''hit lēmhvtes, tērww hechv''kekāt,
mōmin isti inyvkvp'kv vnnvtta''kat,
mōmin ena ta''la''kat, ōewv oknike'yvren
emeha-ka'kvtes.
4. Chehōfv imistit mā ōewv rokhatapkit
ōketv ōchen oknikeyiichet ōmikv ; mōh-
mōf istii ta''wvt inhōmvn rokhōerin
ōmati chvfeknvtes, inanēkkity istō''mv-
ken ōchvtetō istō'miis.
5. Mōmin isti hōnvnwv hvmkit mvn wok-
kvtes, innōkkvte vte''kat ōhrōlope pale
tetchenin chinvpōh'kake ōriichet.
6. Mōmōf Chesvs istit wokkin hechit, hō-
fōni mahin mōme hērvtetōmin kerō-
fvt, ket chechvfikniihōchvre cheache
tōhak's? ;* Chesvsit kiichvtes.
7. Isti ōewv oknikeh yōf okkvssi sachok-

* 6. *Do you wish to be cured?* It is thought to be very strange by some that the Savior should ask this of a man who had been sick 38 years; but we should consider that *faith* in the Great Physician was *essential*. There are many poor sinners who have been sin-sick a much longer period, and yet they do not wish to be cured. To such the Savior still says, "DO YOU WISH TO BE CURED?"

hatvpkvren ōchakes, mōmiis aōh'hatiiyō-
fyn isti etvt chahēmyn rokheerepin ōmis,
isti innēkkat imayōpōskit Chesvsin kii-
chvtes.

8. Aheei'rit, chimpvtakv chah''wit, vrepvs ;
Chesvsit kiichvtes.
9. Mōmin ayokhvm'kōsin isti hōnvnwv chv-
fikne'pvtes, mōmit impvtakv chaweh'pit,
yakape'pvtes ; mōmin ma nittv ma'hōsat
nittv-chakeche, ta'tes.
10. Mōmin Chusvlkit ma isti chafikniihōcha-
tin mēchvnitta nittachakechi tōmepis,
chimpvtakv sayepitskvre ahakv vnrvpēt
ōmis, kiichakvtes.
11. Mōmin ma isti chachvfikniichati ma'hō-
satite''tawvt chimpvtakv chahwit yvkvps
chvkiichin ōmiis, kiichit imayapōskvtes.
12. Hōnvnwv istōmet chimpvtakv chah'wit
yvkvps chekiihchehakis? kiichit impō-
hakvtes.
13. Mōmin ma hōnvnwv chvfikniihōchati
istiit ōmati kirrekates, Chesvs etiin ayepet
ōmikv, istit sulkemahit mōmōf mvn
fellekv.
14. Ma mōhyupvn Chesvs mekōsvpkv chēkō
rokō ōfyn ishechvtes ; hehchvs, chechv-
fiknii'hōchvtetiis, svnvchemv naōrrii'-

- kichkvs, mōmichkin ωmati naki risin-
hōlwakiis echōhalaki wiites, kiichvtes.
15. Ma isti hōnvnwv ayepvtes, mōmit Chesvs
chvchvfiknii'chit ωmvñkis makit Chusvl-
kin imōnayvtes.
16. Chesvs heyv naki hiiyōmakat nittachakō-
chi nittan mōmechit ωmikv Chusvlkit
ωpōnayechit, mōmit elechitvn kōma-
kvtes.
17. Mōmiis Chvrki atōtkin vnewō'atōtkiin
hiiyōmat ωrit ωmis, Chesvsit imayōpō-
skit kiichvtes.*
18. Nitta chakōchi kachati tvlkekōs, mōmiis
Chehōfv Chvrketis makit, Chehōfv itte
tii hvnkin ehōeriichis kiichakit elechitv
kōmat ωhhatvlakin Chusvlkit hōpōya-
kvtes.
19. Mōmōf Chesvs imayōpōskat, mihin'wō-
sin, mihin'wōsin chekiichakiis, Ippōchi
tvlkōsat nakin ωhmikōs, mōmiis, Irki
naki istōme'chatin hechit, mōmin nak
istō'miis mōmechatin, ma'tawvn Ippōchi
mōmechetōmes, Chesusit kiichvtes.

* 17, 18. It is evident from these, and kindred pas-
sages, that the Father and the Son had the same will, and
also the same power; and we should therefore honor the
Son upon the very ground that the Jews hated him;
namely, *because he was equal with God.*

20. Irki Ippechi vnōke'chōsit ōmikv, mōmit naki istōme'chatī vte'kat ōmvlkvn hechiichet ōmes: mōmit heyv naki atōtkitv ōchat sinrokrokken hechiichvres, mōmin istō'mahis kōmepachkvren.
21. Irki pvsatkvtetiis asapoklechit hesahēchet ōmikv; matapō'mōsin Ippechi istii-mvn kōme'pati hesayechet ōmes.
22. Irki nvpvn ōfvchechekōt ōmikv; mōmiis infvchechkv ōmvlkvn Ippechin inwiikvtet ōmis.
23. Isti ōmvlkvt Ippechin arokkēechvren, Irki arokkēechati etapō'mōsin. Istiimvt Ippechin arokkēechiken ōmati, Irki atōvtewō arokkēechekōt ōmes.
24. Mihinwōsin, mihinwōsin chekiichakiis, istiimvt vmōpōnvkv pōh'hit, achatōvtēn ōhhakvsaminōmati, hesakitv imey-ōkvsekōn ōchepis,* mōmit istimirkv ōh'cheyeka'res; mōmiis ilkv inhōyvne'-pit hesakitv ōrepet ōmis.
25. Mihin'wōsin, mihin'wōsin chekiichakiis,

* 24. Here we are taught that it is necessary, 1. To hear the Gospel—vmōpōnvkv pōh'hit; 2. To believe on God—acnatōvtē ōh'hakvsamin, &c.; 3. That such *have* everlasting life—hesakitv, &c. See note on chapter III., 36th.

hvsī iskirkv atetēt, hiiyōmat alvkes,
mōmōf pvsatkvtē †Chehōfv Ippechi
mōpōnvkv inha'ke pōhvkvrēs, mōmin
pōhakatit hesahōkares.*

26. Irki eme ωfv hesakitv ωchepet ωmikv,
mata pōmōsin Ippechi eme ωfv hesakitv
ωchepvren immipvtet ωmis.
27. Mōmit isti infvtchechit mōmit istimirkv
ōhchokkōechvranati wō yikchitv emvtes,
Hōnvnwv Ippechi tōmikv.
28. Heyv naki istō''mahis kōh matskvs, hvsi
iskirkv alakvranet ωmikv, ma ωfv inhō-
pilkv ωfv ateh'kat imōpōnvkv inhake
pōhvkvrēs,
29. Mōmit asapoklares, mōmin naki hera'ke
afvsta'kvtet asapvkii'lit hesakitv imeyōk-
svsekōn sōh'cheyepvres; mōmin naki
hōlwaki afastvtet asapvkii'lit istimirkv
imeyōksvsekōn sokcheyepvres.
30. Vntvlkōsin ωmati nakin ōh'makō's;
pōhiiyatit ma'tawvn fvtchechiiyetōmis:
mōñkv fvtchechiiyati fvtchvt ωmis, vnni-
e'tawv kōmepiiyat ωmekōkv, mōmiis

* 25. Alluding, no doubt, to such as are "dead in trespasses and sins" (Eph. 5; 14). Those who hear the Gospel, and believe it, *hesahōkares*, "shall live." I incline to this opinion, because the Savior says, *hiiyōmat alvkes, is now come*, &c.

Chvrki achvtotatet mōmikvs Kōmatit
ōmis.

31. Vni e'tāwvt eyōhkirkōechepiin ōmati,
kirkōechiiyat mihin'wv tōkōt ōmes.*
32. Mōmiis etvt achōkirkōechet ōmis, mōmin
ma achōkirkōechat, mihinwvt ōmin, ker-
riis.
33. Chanin ōhtōtatskvtes, mōmin mihin'wō-
sin ōhkirkōechvtes.
34. Mōmiis isti kirkōechvre vnkvsvpkikōs;
mōmiis heyvnaki makiis hesahōkepatskv-
ren.†
35. Chanit ahetke finke hiiyaya'kōsvtes :
mōmin inhiiyayake ōfv akōchō'knōsin
afvtskitv akvsvmachketates.
36. Mōmiis Chani achōfvtschechv sinrokken
ōchiis: Chvrki atōtkitv rispōyvraniiye
amvten, atōtkitv ma ma'hōsan mōmechii-

* 31. The seeming discrepancy between what Christ says here, and in chap. 8: 14, is easily solved. In this verse he is speaking of his testimony as man; but in 8: 14 he speaks of his testimony as God. He possessed both natures—human and Divine.

† 34. The sense is, I need not, or I accept not the testimony of man; but for *your sakes*, or that you may be saved, I refer you to John's testimony concerning me. It was an argument suited to them, because they believed John to be a prophet.

- kv, mvt achōhkirkōechet ōmis. Chvrki achvtōtate, tatetōk.
37. Chvrki emema'hōsat achvtōtatet, achōhkirkōechvtet ōmis. Istō'fiis imōpōnvkv inhake pōhvtskvtesekes, mōmit ena hit-skv hechatskvte sekēs.
38. Imōpōnvkv echōfvtaki fikhōenne ōchat-skikes, ma atōtvten mvn ōh'hakvsamach-kekōkv.
39. Chehōfv mōpōnvkvn ischōyvkvtēn ōh'hakettechvkis; ma ōfvn hesakitv yōksvsekōn ōches kōmatskikv, mōmin ma mama''hōsat achōhkirkōechet ōmis.
40. Hesakitv ōchepvn tōmatit a achōhawv, rō''matskikes.*
41. Isti achvrokkōechvre vnkōsvpkikes.
42. Mōmiis chekerrvkiis, Chehōfv imvntōkit-skv echōfvtaki ōchatskekēs.
43. Chvrki hōchifkv ōfvn alakiit ōmiiyatin, vminhera'tskekēs: mōmiis etvt e'me

* 40. I spent more time on this short verse than on any other in John. I trust it is right. "Life have that ye might, to me come you will not." *A achōhawv, rōh''mats kekēs*, has nine vowels and as many syllables, and is extremely difficult to pronounce. In English we would accent "*not*"—Ye will *not* come, &c. The Creeks place the accent differently; and *kēs*, or *not*, comes last.

ta'wv hōchifkv ōfvn alakin ōmati, ma
ta'wvn iminheratsketōmes.

44. Mōmin arokkēechkv Chehōfv a inkvpvke
tvlkōse alakatin hōpōyeket, mōmiis
cheme etawv ittirokkēechkv n hōpōyat-
skin ōmati, ket, istō'mit akvsvmachkvr-
hakis?

45. Irki ehōmv ōpōnvkv epōrahechvres
kōme akirrii''chatskvs: mōmiis isti
hvmkit echerahe''chvkis, ma Mōsis imin-
hō'nratskati mahōsatit.*

46. Mōsis mōhhakvsamatskatin ōmati, uni-
wō vmōh'hakvsamatskv n tōmis, mvt
achōh milliiche chōyvtet ōmikv.†

47. Mōmiis Mōsis chōyvtēn akvsvmatskeken
ōmati,‡ ket, istōmit vmōpōnvkv akvsv-

* 45. i. e. "Think not that I will accuse you to the Father. This I *need* not do, since Moses and his writings will be sufficient accusers; i. e. Ye will be condemned for not believing his writings, which testify of me, both by express predictions, and by typical representations."—*Bloomfield*.

† 46. "For he wrote of me." See particularly Deuteronomy 18:15, 18; and also in many other parts of Moses' writings.

‡ 47. How can it be expected that ye will believe me, when ye will not even believe Moses? "ma Mōsis imin-hō'nratskati," "even Moses in whom ye trust." Those who will not believe and be saved, who enjoy the ordinary

matske itttitiiyehakis? [Chesvsit Chusvl-
kin kiichvtes.]

SITINTVCHKE VI.

1. HEYV naki hiiyoma'hki imōh yupvn
Chesvs ωe-hōsse rokkω* Tiipelevs hōchi-
fakit, mōmit hvtv'm Kalvle hōchifkatin,
itōhtiikvtes.
2. Mōmin isti-naki-mōmechikω-ittitiiyatin
mōmechit isti innōkhōkan ωhmōmechin
hechakekv, isti sōlket achokkvpeyvtes.
3. Mōmin Chesvs rvnni-hvlwin ωhchimiikit,
imistvlkin apakit mvn liikvtes.
4. Mōmin Chusvlki-inhōmpity-rokkω Ωh-
hōyany hōchifakatit mōmōf ωrvra'nvtes.
5. Mōmōf Chesvs hvlwen afvna'kit isti

means of grace, would not believe if one were to rise from the dead.

* 1. *ωehōsse rokkω*. The lake of Gennesareth, which is but thirteen miles in length and five in breadth, is called the Sea of Tiberius, or the Sea of Galilee. I do not give it the appellation *ωehvtki*—a sea—but *ωehōssi rokkω*, a large lake.

sulki-mahit inyiichin he'chvtes; ket istvn hōmpitv nissen heyv-isti hōmpakvrhakis?, Fillipsin kiichvtes.

6. (Mōmin heyvn makvtes makvsvmkv inkirretvn kōmit; emima'hōsat naki mōmechvranat ke'rrekv.)
7. Chvtōkōnawv palihōkōlin chinvpōhka-kin* hōmpitv isnesvkiis imittitiiyahkekōs: omvltkvt istōmōsin hōmpaketō istōmiis, Fillypsit imayōpōskit kiichvtes.
8. Heyvn chepvnet tvkliiki chohkepe mōmit rvrō lōpetskōse hōkkōle ōchet saris; mōmiis isti sēlke mōmvte'kat istōmechkv-ō'ñkōt ōmes;
9. Imistvlki hymki, Antru hōchifkat, Siimvn Petv ittichokkat, Chesvsin kiichvtes.†
10. Isti apōkvkis, kiichvs, Chesvsit kiichin; mōmin pahit ittitayet ōmikv; omvltkvt apōkvtes, mahōnkvtkv chōkpi-rokkō-chohkepati mahetates.
11. Mōmin Chesvs tvkliiki chah'wit, Irkin

* 7. George Campbell says that two hundred pennies = £6 5s. Bloomfield, on the parallel passage (Mark 6: 7), says; "There is reason to think that the sum in question was a proverbial one, for a sum of money exceeding the inconsiderable; as we say, a good round sum."

† 8, 9. The Creek idiom requires their transposition.

ωh'hakvsamōfvt, imistvlkin awvhiilin,
imistvlkit isti-apōkan awah'lvtes, mōmin
rvrō wō'' matapōmin awah'lvtes, imitti-
tiiyake vlken.

12. Mōmin isti chyperrakeh'pōfyn Chesvs
imistvlkin hōmpitv-wōkotskin ahōskatin
atelōyvkis, mōmin nak sumkekaren,
kiichvtes.
13. Mōñkv ma tvkliike chohkepe isti imitte-
taye hōmpahke ahōske wōkotske itōh'-
hvtelōyat svkkv palin hōkōlōhkakin
fvtsfiichvtes.
14. Mōmin Chesvs isti-naki-mōmechikō itti-
tayatin mōmechin hechohkōfvt, mihin'-
wōse ma ωwallv yvmv ekvnv alokkvra-
natit ωmis, istit makakvtes.
15. Mōñkv Chesvs inyiiichit yikchetv ωhfvn-
niikit issit immikkōn hayvkvrānin ker-
rōfvt, hatv'm emitvlkōsit rvnni-hvlwin
ωhchimkepvtes.*

* 15. After this miracle the people began to conclude that Christ was that prophet (or the Messiah) that was to come into the world, according to the prediction of Moses, (Deut. 18 : 18,) and they therefore wished to make him a king, according to their political views concerning the Messiah. Jesus, however, retired to the mountain alone. Thus should every Christian do when sinners flatter—*retire alone.*

16. Mōmin yvfki ōrōfvn imistvlkit ōehessi-rokkōn okhvtvppechvtes,
17. Mōmit pirōchōkōn rōtehiikit, Kapvnevm tvlōfv ōhfvtechvn tōhtayechvranit isvpeyvtes : mōmōf yōmetsketates, Chesvs hvti imvlykkekō emōñkvitates.
18. Mōmin hōtvllē rokkōt ōhhōtalekv ōehōsset lowkvtes.
19. Mōmin ka, fa, kit akerv ōstati mahin* sōriichōfvn, Chesvs ōehōsen ōh'yvkapit pirōchōkōn anakōechit alakin hecha'kit, impiñkvlakvtes.
20. Mōmiis vnitis, pinkvlah'kachkvs ; Chesvsit kiichakvtes.†
21. Mōmin isafatskakōsit pirōchōkōn aōhpiikakvtes, mōmin achewesekōn pirōchōkōt ma ekvnv ape'yvten rvcha'kvtes.
22. Rimpoksin isti ōehōssi tpa'lv sapv'klatit, pirō etv sekōtōmin hechakit, mōmiis ma pirō imistvlki ōh'teh'kat tvlket ōmin ; mōmin Chesvs imistvlki apakit pirō ōhcheyekates, mōmiis imistvlki tvlket apeyepvtes :

* 19. "Between three and four miles."—G. Camp.

† 20. *Vnitis*, it is I. "That one word, [*vnitis*] is sufficient to allay all storms, and to calm a thousand tempests." "Say but, O Savior, *It is I*, and then let evils do their worst."—*Burkett*.

23. Mōmiis pirrō etvt Tiipelevs tvlōfv awat
ma Chesvs Irki akvsahmōf hōmpitv
hōmpakvte vnakvn yiichvtes:
24. Mōmōf Chesvs sekē, imistvlkiwō sekē,
hechakikv; emi wō pirō vtihiiikit Chesvs
hōpōyit, Kapvnev̄m tvlōfv̄n yiichvtes.
25. Mōmin ōehōsse-rokkō tvpalvn ishechak-
ōfv̄t, Pōpōchase', kēt istō'fv̄n yvmv
alakitskv̄t hakis? kiichakvtes.
26. Chesvsit imayōpōskit, mihinwōsin, mi-
hinwōsin, chekiichakiis, isti-mōmechikō-
ittitayat mōmechaye hechatskv̄tet ōmikos,
mōmiis hōmpitv chechapōre hōmpats-
kv̄tet ōmechiichin chahōpōyatskis kii-
chvtes.
27. Hōmpitv sēm̄kōsan imvtōtkit ōhmach-
kvs; mōmiis hōmpitv hesakitv. Yōksv-
sekōn ōchan imvtōtkit ōmvkis; ma
Hōnv̄nwv Ippechi chemvkvr̄anatin, mv̄n
Chehōfv̄ Chvr̄ki iswiikipvtet ōmikv.*
28. Mōmōf nakin istōmeyatit Chehōfv̄ ima-
tōtkitv atōtkeye ittitayehakis? kiicha-
kvtes.
29. Chesvsit imayōpōskit, ma Chehōfv̄ atō-

* 27. *Iswiikipvtet*—"confirmed, authorized, commissioned as it were with a seal, with which contracts and orders were sealed."

tyten ōh'hakvsvmatskvret, heyvt Chehŵfv
imatetkitvt ōmis kiichakvtes.*

30. Mōñkv nakin pŵhechiichitskehakis? ma
hecheye echŵhakvsameyvre, atetkitv ist-
ŵmen mŵmechitske hakis? kiichakvtes.

31. Perkvke vnrawv fellŵf *mannan*† hŵm-
pakvtes, "Chehŵfv tvkliike hvlwe-tvllŵ-
fvn vten emakvtes," maket chŵyvkvtet
ŵmikv.

32. Mŵmŵf Chesvs imayŵpŵskat, mihinwŵ-
sin, mihinwŵsin chekiichakiis, Mŵsis ma
tvkliike hvlwe tvlŵfv atat, chimvkekates;
mŵmiis Chvrki tvkliike mihinwŵse hvlwe
tvlŵfv atat chemvket ŵmis.

33. Ma isti hvlwe tvlŵfv ahatvpke ekvn-istvlki
hesakity ematit, mvt Chehŵfv intvqliikit
ŵmikv.

* 29. To believe on him whom God hath sent, this is the work of God. Faith in the Son of God is the one thing needful; and is pleasing to God, and it is the gift of God, being wrought in the soul by His grace.

† 31. The delicious bread with which God fed the Israelites for forty years, as they travelled to Canaan. It was typical of Christ, who is the bread of life. Manna hŵchifkat asŵkŵlv hvtki ŵme chvmpet hetŵ tvntŵ ŵmet hvthiivtki ŵmvlkvn yŵrechin mvn vtelŵyit tvkliikin hayit hŵmpakit ŵhrŵlŵpe pali ŵstat Chusvki tvlŵfv immillvkvtē ŵh chŵnich kavtes.

34. Pᠣᠫᠣchase'', heyv tvkliiki pᠣmitske em-
ᠣᠨᠢkekvṣ, mᠣmᠣᠫ kiichakvtes.
35. Mᠣmin vnit tvkliiki hesaketv tᠣyiis;
istiimvt achᠣhatin 'ᠣmati svnvchumv
eloh'wekᠣṣ; mᠣmin istiimvt achᠣhhakv-
samin ᠣmati svnvchumv ewvnniikekᠣṣ;
Chesvsit kiichakvtes.
36. Mᠣmiis chemitaki wᠣ chahechatskvtes,
mᠣmiis akvsamatskekᠣṣ, chekiichvkii-
yvᠨkis.
37. Isti ᠣmvlkv Chvrki amati achᠣ'ha'wvres;
mᠣmin istiimvt aachᠣhhatin ᠣmati, etii
heerii'chvkᠣṣ.
38. Vni kᠣmiiyati tᠣkᠣᠨ, mᠣmiis ma achat-
ᠣtate kᠣmatin mᠣmechvraniikv hvlwe
tvlᠣfv ahatvpkiiyatet ᠣmis.
39. Mᠣmin Chvrki achatᠣtate, isti amvte
vtekat, hvᠢkᠣṣiis vnsumkekᠣᠨ; mᠣmiis
nitta ispᠣke ahēriichepa'ren, heyvn kᠣ-
matit ᠣmis.
40. Mᠣmin istiimvt Ippechin hechit, ᠣh'ha-
kvsamin ᠣmati, hesakitv yᠣksvsekatin
ᠣchepa'res; mᠣmin nitta ispᠣke ahērii-
chepa'ren; ma achatᠣtate heyvn kᠣmatit
ᠣmis.
41. Mᠣmᠣᠫ, Vnit tvkliike hvlwe tvlᠣfv*

* 41, "Vnit tvkliike hvlwe tvlᠣfv," ahatvpkvtet tᠣyiis

- ahatapkati tōyis makikv, Chusvlkit in-
hōmi'chvket ōpōnayecha'kvtes.
42. Heyv Chesvs, Chōsif Ippēchi tōkō? ma
irki ichki tepakvn kirhōyes. Kēt istō'ma-
tin hvlwe tvlōfv ahatvpkiiyes makehakis?
kiichakvtes.
43. Mōmikv Chesvsit imayōpōskit, chemi-
ta'wv kōmikō ittimponahōyatskvs, kii-
chakvtes.
44. Isti istōmet aachōha''tikōs Chvrki achat-
ōtatet aachō hatechiichin ōmikati; mōmin
nitta ispōke ahēriichepa'res.
45. Mōmin "Chehōft ōmvlkvn imahayv-
res," ōwalvlkit make chōyvtet ōmes.
Mōmikv isti pōhvte ate'kat, mōmit
Chvrki ōhkerrate aachōhawet ōmes.
46. Nvpvt Irki hechvte sekōt ōmis; mōmiis
[Ippēchi] atōtate tvlkōsis, mvt Irki
hechvtes.
47. Mihinwōsin, mibinwōsin chekiichakiis,
istiimvt achōh'hakvsamin ōmati hesakitv
imeyōksvsekōn ōchepet ōmes.
48. Vnit ma tvkliiki hesakitv tōyis.

makvtet ōmikv. Mvt tvkliike mihinwvt ōmin; mōmin
heyv "manna" tvkliikit Mesiiyv ōhmilliiche sahōpaket
ōmvtes. Mōnkv istiimvt heyv tvkliike hesakitv papin
ōmati, hesakitv yōksvsekōn ōchepvres.

49. Chirkvliki vnrawv fəlləf *mannvn* həmpa-
kvtes, məmin hiyyəmat pasvt'kepes.
50. Heyvt tvkliiki hvlwe tvləfv ahətvpkatti?
istiimvt mvn papin əmati istəfiis eh'le-
kəs.*
51. Vnit ma tvkliiki hesake hvlwe tvləfv
atiyyvtet əmiis. Istiimvt heyv tvkliiki
papin əmati hesake eməñkvta'res: mə-
min ma tvkliiki emvraniiyati chvna apis-
wytis, ma ekvn istvlki ishesahəkepvre
emvraniiyattit əmis.
52. Ket i'stəmit heyv həvnwv ena apiswv
pəmin həmpəhakis? Chusvlkit makakit
əpənvkv itinrapəechaketates.
53. Məməf Chesvsit imayəpəskit, mihinwə-

* 49, 50. "Whilst the manna only sustains physical life, he [Christ] is the bread of life who nourishes to eternal life."—*Olshausen*. Whoever believes on Christ shall not only enjoy spiritual life in the soul, but even his *body* shall be raised from the grave, and fashioned like unto Christ's glorious body.

* 51-55. What our Savior says in these verses about eating his flesh and drinking his blood, has reference to our *enjoying* the spiritual blessings which he purchased for us by his broken body and shed blood. To eat, here means to enjoy. If the words had had reference to the bread and wine of the Lord's supper, (as the R. Catholics suppose,) Christ would have corrected the mistake of the Jews, or answered their question in verse 52.

sin, mihinwōsin chekiichakiis, Hōvnwv
 Ippechi ena apiswv hōmpatskeken
 ōmati, mōmit echatv iskatskeken ōmati,
 echōfvtaki hesakiv ōchatskekes, kiicha-
 kvtes.

54. Istiimvt chvna apiswv papin ōmati,
 mōmit chvchatv eskin ōmati, hesakiv,
 yōksvsekōn ōches; mōmin nitta ispōke
 vnit ahoēriichepa' res.
55. Mōñkv chvna apiswv mehinwōse hōm-
 petvt ōmis; mōmin chvchatv mehinwōse
 iskitvt ōmis.
56. Istiimvt chvna apiswv papin ōmati,
 mōmit chv chatv eskin ōmati vchōfvn
 liikin, vnewō emeōfvn liikiiyet ōmis.*
57. Chvrki hesake mōñkv achatōtatet ōmin,
 mvn ahesakiiyet ōmikv, matapōmōsin
 istiimvt chvpapin ōmati achahesahōkares.
58. Heyvt ma tvkliike hvlwe tvlōfv ahatap-
 kvtet ōmis. Chirkviki *mannan* hōmpa-

* 56. The Savior in this verse more fully unfolds to be-
 lievers the union by which they are made partakers of the
 Divine nature—He in them, and they in Him. *O! blessed
 union!!* People call it “mystical,” because they do not
 understand it; neither can we explain it in such a way
 that the “carnal mind” can comprehend it; but it is a
 union that can *never* be dissolved!

kvtetet pasvtkvtē ᠣmekᠣt ᠣmis; istiimvt
heyv tvkliiki papinᠣmati hesake emᠣñ-
kvtā' res.

59. Heyv naki Kapvniᠮ tvlᠣfv Chusvlki
mimekᠣsvpkv chᠣkᠣ ᠣfvn isti imahayᠣ-
fvt makvtes.

60. Mᠣñkv imistvlki sᠣlket heyv pᠣhakᠣfvt,
heyv nak' makitv yikchet ᠣmis; ket istii-
mvt kirre tetayehakis? makakvtes.

61. Mᠣmin Chesvs imistvlkit iminhereket
heyv nakin ᠣpᠣnayechakin intᠣ''sᠣset
kirrepᠣfvt, ket heyvt chelisechiichvkha-
kis? kiichvtes.

62. Ket istᠣmehakis! Hᠣvnwv Ippechi
hvlwe inhᠣmv liikepytet akawopkepin
hechatskin ᠣmati.

63. Pᠣyvfiikhvt hesaki hayattis, apiswv
sevníichkv tᠣkᠣs; ma ᠣpᠣnvkv ische-
timpᠣnayakiiyati pᠣyvfiikhvt ᠣmakis,
mᠣmit hesakitvt ᠣmakis.*

* 63. On this verse Bloomfield quotes the following paraphrase from Bp. Middleton: "But it is the *spiritual* part of religion, which is of avail in opening the understanding; the mere *letter* is nothing: my words, however, are the spirit and the life of all, which ye have hitherto known only in the literal and carnal sense." It has always seemed to me that most people judge of religion as they do of peo-

64. Mōmiis akvsvmekat chesa''svkis. Inhv-
tichiskv vte'kin istiimvt akasvmekot ōma-
kati, mōmin istiimvt akirre vnrapvlki
issipōechvranat, Chesvsit kerrekv.
65. Mōñkv chekiichvkiit Ōkiiyvñkis, isti
istō'met aachōhah'tekōs Chvrkit aachō-
hvtechiichet ōmikvn ōmati, makvtes.
66. Ma ate'kōsin imistvlki sēket fēllichepv-
tes, mōmit svnvchumv apake fēllekates.*
67. Mōmōf Chesvs imistvlki pale hōkōlōka-

ple—from the clothes they wear. Such are all they who make Christianity consist of ordinances and mere ceremonies.

* 66-71. Our Savior became so pointed in his remarks that he gave offence to some of his disciples, and they "went back." He had told them that there were some of them that "believed not;" and *such* disciples will always become offended at plain truth; and the sooner they go back the better; for none but *believers* should be members of Christ's church. It was natural for him to inquire of the 12, "Will ye also go away?" The response of Peter (verses 68, 69) is remarkably striking, and may be taken for the response of every heart that is influenced by Divine faith and love. The answer of the Savior (verses 70, 71) was designed to invite to a careful self-examination—"Have not I chosen you twelve, and one of you is a devil?" The Savior cannot be deceived. "For Jesus knew from the beginning who they were that believed not." But the simple fact that many Judases (and devils, too,) get in the church, should lead all to prayerful self-examination.

- kan, kət cheme takiwə apeyepvranatskehakis? kiichakvtes.
68. Məməf Siimvn Petvt imayapəskit, Pəpəchase' kət istiimvn əh'hapeyeyvrhakis? Chemit əpənvkv hesake eməñkati əchitsket əmis.
69. Məmit ma Kliist təyitskis Chehəfv hesake eməñkv Ippechit əmitskis, heyv kerret əkvsames.
70. Chesvs imayapəskat heyv isti pale-həkwəkwəkatskat vnit chesvpvklechakiit əmvkkəhakis? məmatin hvmskatkat pəyv-fikchv həlwakatit əmis.
71. Heyv kiichati Chutvs Iskvllivt Siimvn ippechin əkvtes, mvt akirre vnrəpvłki issipəechvranat əmikv, məmit ma isti pale-həkwəkwəkət sahənkvtket əmvtəs.

SITINTVCHKE VII.

1. HEYV naki məh'yupv, Chesvs Kalale tvləfvn arates: Chutea tvləfvn vretvn eyachekates, Chusvłkit elechetvn kəmet-əkv.

2. Mōmōf Chusvlki ittō-issi-ehapō* ishaye hōmpitv rokkōt emawōliichvke, tates.
3. Mōñkv Chesvs innakvltkī yvmvn wiikit, Chutea tvlōfvn iiyvs, mōmin chimistvlki naki atōtkitskati mow wō hechvkepa'ren, kiichakvtes.
4. Nvpvt eh''ken naki mōmechit ōh'mekōs, emema'hōsat ōssen kirkekv s kōmet ōmekv. Mōñkv heyv naki mōmechichkin-ōmati, mōmechichkin isti ōmvlkvt hechvkkekv.
5. Innakvltkī ōh'hakvsvmekōt ōmakekv [kiichakvtes].
6. Ōkkitv hvti vmvlokkekes; mōmiis chintaki tawvt ōkkitv istōfiis chemetetakvke emōñkvts, Chesvsit kiichakvtes.
7. Ekv n istvlki chinhōmihchakekōs, mōmiis vntawvn vnhōmechaketōmes, imatōtketvt hōlwahōket ōmin ōh'kirkechiikv.
8. Heyv hōmpitv rokkō ōchatin ōh'hapeyepvkis; vni hōmpitv rokkō hiiyōmat

* 2. "The Feast of Tabernacles" (i. e. the "feast of booths," or "harvest feast") belonged, with the Passover and Pentecost, to the three principal feasts of the Jews. It was celebrated on the 15th day of September."—*Olshausen*. See particularly Levit. xxiii. and Deut. xvi.

ωh'hayvranakωs økkitv søhfvtske hvte
vmalakekøkv.

9. Mømin heyv ωρωνυκν sitimpōnayōfv
Kalale tvlōfvn liikepe emōñkvtes.
10. Mømiis innakvlki* hōmpitv rokkō
ωh'hapeh'yōfvn emewō ωh'hayvtes; mō-
miis isti selket hechvren kōmeket eyvra-
na, yōmvtes.
11. Mømin ma hōmpitv rokkō omōfvn
Chusvlkit hōpōyit, ket istvmiin arehakis?
makakvtes.
12. Mømin isti nakøkitv sulket emōchvtes
ma ωpōnayechakati; mōmiis apvlwvt isti
heretōmis makakin, apvlwvt mōmekēs,
isti imakeretōmis makakin.
13. Mømiis nvpvt øhkirke etetayat ωpōnaye-
kates Chusvlkin impiñkvlyket ømekv.
14. Mømin hōmpitv rokkō innvrkvpv ωrōfv
mahin Chesvs Chusvlki mimekōsvpkv-
chōkō rokkō øfvn ωh'hayit isti ima-
hayvtes.
15. Mømin Chusvlkit istō'mahis kōmakit,

* 10. His brethren, innakvlki. The Greek word *adelphoi*, translated *brethren* in vs. 3d and 10th, signifies *kinsmen*—brethren according to the flesh, and sometimes *cousins* according to Bloomfield. See also Olshausen on Matt. 13 : 55.

- kēt heyv isti istōmit chōkv kerrvthakis ?
kiratesekatit, makakvtes.
16. Chesvs imayōpōskit naki isti imahayayati
chvnaki tōkōs, mōmiis achatōtvte enakit
ōmis, kiichakvtes.
17. Istiimvt naki kōmatin immōmechin
ōmati kirates heyv naki istimahayvyati
Chehōfv kōmat ōmati, hatvm mōñkvt
vni etawvt eyōpōnayechiit ōkiiyati,
kiichakvtes.
18. Istiimvt emetawv eyōpōniiechepati arok-
kōe hōcharen hōpōyet ōmes; mōmiis
istiit atōtaten arokkōehōcharen hōpōyin
ōmati, ma mehinwōset ōmes, mōmit ma
ōfv naki fvtchekat sahsekōs.
19. Mōsis ahakv chemakekat hakis? mōma-
tin hvmkōsatskiis hvti ahakv mōmechats-
kekōs: kēt nakit istōmatin chalechetvn
kōmit isfōllatskehakis?
20. Mōmin istit imayōpōskit, chehachōha-
kis; * istiimvt chelechety kōmit fōlleha-
kis? kiichakvtes.

* 20. The Greek words *daimonion ekis, thou hast a devil*, was a common mode of expression, synonymous with the popular phrase *you are crazy*, and was founded on the notion that craziness or madness originated on being possessed of evil spirits. See Olshausen and Bloomfield on this passage.

- yatin, nypvt nakin kiichekes: ket! heyvt kliist ma'hōsatit ōmat isti imeyvpīyvlki mihin'wōsin kirrake hakis? makakvtes.
27. Mōmiis heyv hōnvnwv istvn a'tati kerhōyes; mōmiis Kliist alakōf ta'wvn nypvt istvmiin a'tati kirreka'res.
28. Mōmin Chesvs Chusvlki mimekōsvpkvchōkō ōfvn isti imahayōf yikchen ōpōnayit, chakerrit istvmiin a'tiyyati ker-rachkis, mōmiis vni kōmiyyatit alakiit ōmakēs, mōmin ma achatōtate tawvt fat-chōse, mihin'wōse tōmis, mōmiis mvt-tawvn kīrrachkekes, Chesvs makvtes.*
29. Mvt achvtōvtet ōmin, ma liikan vtiiyv-tet ōmekv, vnit kerrōsiis.
30. Mōmōsin issitvn kōmakit ōmiis, nypvt hvllvtteka'tes, hvssi iskirkvt hvtti emvlok-kekō emōñkv ōmekv.
31. Mōmin isti sulket ōh'hakvsvma'kit; Kliist alakōfv heyv naki isti mōmechikō-itti tiyyati mōmechatī ōh'hatvlakin naki mōmechvrhakis?; makakvtes.

* 28. That is, "You know me as a man, where I was born, and of what family I am: but you know not my divine nature, nor the Father," &c.—*Burkett*. "The Jews constantly worshipped the True God; but their conception of God did not answer to the living nature of the Eternal."—*Olshausen*.

32. Falvsevlki isti ma᠔fv̄tchv naki eyachv-
 kekot mam᠔'makati ᠓᠓ᠨᠠᠶᠡchakatet̄on
 p᠔hak᠔fv̄t: Falvsevlkit ahakv-achelvke-
 afastvlki simeyvpiiylkin t᠔h'kvlket isti
 simeyvpiiylkit issvkkvren at̄o ta'kvtes.
33. M᠔m᠔f Chesvs ak᠔ch᠔kn᠔sin ichipakv
 kiiyatit, ma achat᠔taten ᠔hhiyepares, kii-
 chakvtes.
34. M᠔m᠔f chah᠔p᠔yatskiis, ischahechach-
 keka'res; istvm̄vn liikiiyati er᠔riichach-
 kek᠔s.*
35. M᠔min Chusvlkit eme tawv̄t ittimp᠔ᠨᠠ-
 h᠔yit, istv̄miin ayin ishechekarhakis? kii-
 chakit; ket! Chv̄ntiilvlki awahe ap᠔-
 p᠔katin ᠔hhayit, m̄vn imvhayvrhakis;
 kiichakvtes.
36. Heyv ᠓᠓ᠨᠪᠪᠪ, chah᠔p᠔yachkiis ischa-
 hechachkeka'res, m᠔mit istv̄miin liikiiyat
 er᠔rii'chachkek᠔s make ᠓᠓ᠨᠠᠶᠠti ket
 naki maketv t᠔hakis?
37. H᠔mpitv rok᠔ nitta isp᠔ke, nitta acha-
 katin, Chesvs m̄vn h᠔erit, yikchen ᠓᠓-

* 34. "The despisers of Christ have little cause to be weary of him, and to seek to put him away by violence and persecution; for their obstinate contempt of him will cause him to depart from them" FOREVER.—*Burkett*.

nayit, istiimvt ewvñ''keten ōmati aachō-
hatit iskippekvs, makvtes.

38. Istiimvt achōhakvsaminōmati ma aōs-
sen* ōerokkō ōewv hesaket fiihnares,
Chehōfv innokchōkv rokkō ōfvn maket
ōmikv.
39. (Mōmiis heyv Pōyvfikchvn ōpōnayechit
ōkvtes istiimvt ōhhakvsaminōmati in-
hichkvkvratanin ōkvtes. Mōmiis Pōy-
vikchv Hera atothēekō emōñkvtes, Che-
svs hvti hvlwe tvlōfv akawopkepekō
emōñkvvt ōmikv.)
40. Mōñkv isti sulket heyv ōpōnvkv pōha-
kōfvvt, mehin'wōse heyv ma Ōwalv
ma'hōsatit ōmis, makakvtes.
41. Isti apvlwvt Heyv Kliist tōmis, makakin.
Mōmin apvlwvt ket! Kliist Kalvle tvlō-
fvn aōsvrane-tōmehakis? makakvtes.
42. Ket! Chehōf innokchōkv ōfvn Kliist
Tafit ōhōnvpsin hechkit, Tafit liikatin
tvlōfv Pvrreham hechkit ōmvres makatet
ōmikōhakis? makakvtes.

* 38. In vs. 37 and 38 the grace of God bestowed on believers in Christ, by the Holy Spirit, is symbolized by water; in the one verse "*drink*" is used, and in the other "*flow*;" but neither symbolizes the *mode* of the Spirit's operations; only the *effect*, or *blessed result*.

43. Mōñkv isti emakirriichkv ma ωfvthv emvra'ra'ketates.
44. Mōmin isti apvlwvt issitvn kōmakit ōmiisim, mōmiis nvpvt istōmechekates.
45. Mōmōfvn isti-simeyvpiiylkit Fālvsevlkin ahaka-achulvke-afastvlki-simeyvpiiylkin tōhkvln inyiichin mōmin kōt nakit istōmatin isyiichachkikōhakis? kii-chakvtes.
46. Isti hōnvnwv istōmit heyv ωpōniiyati ōme, ωpōniiyte sah'sekōs, isti simeyvpiiylkit; imayōpōskit, makakvtes.
47. Fālvsevlkit chintakew wō chemvkerrvkehakis?* [chemitehōsvkhakis.]
48. Mōmin Fālvsevlketiis, isti simeyvpiiylki tiis ōh'hakvsamakat sasvt hakis?
49. Mōmiis heyv isti ahakv kirrvkekati isti hachōhakakōset ōmis.

* 47. Chemvkerrvkehakis? i. e. Are ye seduced? The word *πεπλάνησθε* (peplaneesthe) is more correctly rendered chemvkerrvkehakis? in Creek, than chemitehō'svkhakis? "The officers answered, never man spake like this man," and from this the Pharisees inferred that they had been seduced from the right way by the cunning, or fair speeches of the Savior, whom they supposed to be a "deceiver."

50. Nikōtemvs Chesvs nire imvlakvtet myt
hymkat istvpakit ōmit.*
51. Ket! pōmvhakv isti ittimponayit nakin
istō'mati impōhekō emōñkvt infvtche-
chet ōmehakis! kiichakvtes.
52. Ket Chemewō Kalvlevlkit tōyitskehakis?
[Chehōfv in-nokchōkv ōfvñ] ōhhōpō-
yit hechvs, Kalvle tvlōfv ōwalv istōmit
aōssvranekōt ōmis, emayōpōskit Falv-
sevlkit Nikōtemvsin kiichakvtes.
53. Mōhmin isti ōmvlkvt ehōtitakin ōh'ha-
peyepvtes.

* 50-52. It is pleasing to find that Nicodemus (though he at first came to Jesus by night) now ventures to speak *openly* in his behalf. The law of Moses, to which he referred the Pharisees, may be found Ex. 23 : 1; Deut. 1 : 16, 17; 19 : 15. According to that law, no one was to be condemned without a hearing. By turning to chapter 19 : 39 of this book, it will be seen that Nicodemus really and truly loved the Savior. The Pharisees were so enraged, that they wished to put Christ to death without a hearing; and *thus* do sceptics wish to condemn Christianity. So enraged were they, that they denied that any prophet came out of Galilee, when Jonah and Elisha were both of Galilee; and thus do the advocates of error, when enraged against truth, frequently deny the plainest Scripture.

7. Mōmiis impōhake emōmechiicha'kōfvn
achvmekiisit istii istōmatskatit naōrkats-
kate sekātīt taw''vt chvten [ma hōkten]
safvllekvs, Chesvs kiichakit.
8. Hatvm pōtōhkit ekvnvn ōhchōyvtes.
9. Mōmin ma ōpōnvkv pōha'katit eyōkir-
rakit inherokkekēt, sōsvtes achulakat
ta''wvt ayechiichit hvmkōsvntēt ōssit
ayechiichit rispōkvtes : mōhmin Chesvs
ehēm̄v hōkte hēeratin ittepakōsit ahōs-
kates.
10. Mōmin Chesvs achvmekiisōfv̄t nvpvn
hechekēt, mōmiis hōkte tvlkōsin hechit ;
Hōkte'', isti echōpōnayechvlki istōhma ?
kēt Nvpvt chōhfvtchecha ? kiichvtes.*
11. Chvpōchase'', nvpvt [achōfv̄tchechekēs,]

civil suits, (see Luke 12 : 15.) How false and foul ! the inference of those who plead the innocence of this woman, because Christ would not act the magistrate. That the woman had sinned is apparent, because Christ told her to "sin no more."—See Bloomfield, *in loc.*

* 10. "Hath no man condemned thee?" i. e. "pronounced sentence on thee." "Neither do I pass sentence on thee." As Christ's kingdom was not of the world, he did not assume the office of temporal magistrate. This does not prove that Christ disapproved of Moses' law touching adultery, neither does it prove that he remitted the woman's sins—but simply that he would not act as a civil officer.

- kiichin. Vni w᠗ ech᠔fvᠲchechakes : ayeh'pit, sv'nvchemv na᠞raiikitskvs, Chesvsit h᠑kten kiichvtes.
12. M᠔m᠔f Chesvs hatvm ᠪᠦᠨᠠᠶᠢᠲᠤ ekvn-istvlki inhayayake t᠔yiis; istiimvt vchvchokkatin ᠪ᠔mati y᠔m᠔echke ᠪfv yvkvpekares, m᠔miis hayayake hesaketvn ᠪche'pares, kiichakvtes.
13. M᠔miis chemi etawvt ey᠔kirk᠔echepit ᠪkitskis, m᠔᠞kv naki ey᠔kirk᠔echitskati mihinwvt᠔k᠔s, Falvsevlkit kiichakvtes.
14. Chesvsit imay᠔ᠦᠪ᠔skit Vnetawvt ey᠔kirk᠔eechepiit ᠪmiiyiisim naki kirk᠔eechiyati mihinwvt ᠪmis : istvmiin atiiyat kerriikv, istvmiin ayayatew kerriikv : M᠔miis chintaki tawvt istvmiin atiiyet᠔t istvmiin aya-yatew kirratskik᠔s, kiichvtes.
15. Chintaki inna apiswv achokkiiyen fvtchechachkis, m᠔miis vni tawvt nvᠦᠦᠨ infvtchechakes. [Chesvsit kiichakvtes.]*
16. M᠔miis infvtchechiinᠪ᠔mati vnfvtchechkv mihinwvt ᠪmes, vntvlk᠔sit ᠪmik᠔kv, Chvrki achvt᠔taten Vnin tepakes.

* 15. The sense is : "Ye are used to judge according to the external appearance, warped by passion and prejudice, q. d. *ta kata prosopon Blepte*, as Paul says, 2 Cor. 10 7 ; and thus ye account me a mere man, not the MESSIAH."—*Bloomfield*.

17. Isti aōkirkōechv̄lki hōkōlit matawv̄n
kirkōechati mihinwvt ōmvres, maken
chimahakvtaki ōfv̄n ischōyatsket ōmis.*
18. Vnit eyōkirkōechepīiyati hvm̄kiin, mō-
min Chvr̄ki achatōtatet mvt achōkirkōe-
chet ōmis.
19. Mōmōf Chirkitv̄? kiichakin; Chesvsit
imayōpōskit, Vni chv̄kirrekot, Chvr̄ki
wō kirrachkekōs: chakerrachkv̄tinōmati,
Chvr̄ki wō kerrachkv̄ntōmis.
20. Chesvs heyv ōpōnvkv̄ ōpōnayvtes chv-
tōkv̄nap hoti ōfv̄n Chusv̄lki mimekōsvp-
kv̄ chōkō ōfv̄n isti emahayōfv̄t: mōmin
hv̄ssi iskerkv̄t hv̄ti imalokkekōkv̄ nv̄pvt
issekates.
21. Mōmōf istvm̄vn kōmit ayepīiyīisim chv-
hōpōyit, ischv̄hechekot, chinnaōrk̄itv̄
taki ōfv̄n chepv̄svtkv̄kv̄res: istvm̄iin aya-
yati erōrii''chachkekōs Chesvsit hatvm̄
kiichv̄tes.†

* 17. Christ proved his divine mission according to the law, (Deut. 17 : 6 ; 19 : 15.) God the Father testified of him by a voice from heaven ; and Christ, as God, bare witness of himself as a man, and as mediator.

† 21. "Ye shall die in your sins." O! what a sad death! "They who die in their sins, shall rise in their sins, and stand before Christ in their sins. Such as lie

22. Kēt eillechvrhakis ? istvmiin ayayati erō-
rii''chachkekōs makekv, mōmōf Chusvl-
kit makakvtes.
23. Chintaki konchvplki tōyatskis; Vni
hvlwen vtiiyet ōmiis; chintaki yvmv
ekvnlki tōyatskis, mōmiis Vni tawvt
mvt tōyakōs, Chesvsit Chusvlkin kiichv-
tes.
24. Mōmetōmikv chinnaōrkitvtaki ōfvn che-
pvsvtkvkvres, chekiichvkiit ōkiimvttvs :
Vnit matōyiiyatin akvsamachkekōn ōmati
chinnaōrkitv taki ōfvn chepvsvtkvkvres,
makiiyvtes, Chesvsit kiichvtes.*
25. Istii tōyitska ? Chusvlkit kiichakin. Ma
inhvtichiskv istii tōmiis chekiichvkiima,
mama'hōsat tōyiis, Chesvsit kiichvtes.
26. Nak makitv sulken ōchiis, mōmit echō-
fvtechekvtakin : mōmiis ma achatōtate
mihinwvt ōmis, ekvnistvlki naki simpō-

down in sin in the grave, shall have sin to lie down with
them in hell forever."—*Burkett*.

* 24. "If ye believe not that I am," &c. Unbelief is
the worst of all sins under the Gospel, because it is the
fruitful parent of all others, and because those who know
the Gospel have no excuse for unbelief. The Gospel car-
ries with it the most convincing proof that Christ is the
Savior of sinners, and he who doubts is most justly damned.

nayayati ma achatotate naki make pōhii-
yvtet ōmis.

27. Irkin mōpōnayechit ōkati inkirrvkekates.
28. Mōmin Isti Hōnvnwv Ippechin hvlwe
kawohpatskōfv mōmōfvn mvtōyīiyati
kirschkvres; mōmit Vni etawv kōmii-
yatit naki mōmechepiit ōmakati, mōmiis
Chvrki vmvhayvten heyv naki ōpōnayii-
yetōmis; Chesvsit Chusvlkin kiichvtes.
29. Mōmin ma achvtōtatet vchvpa'ket ōmis :
Chvrki vntvlkōsin chāwiikekōs : istōfiis
naki afvtche'chiichōsan mōmechiīyet
ōmikv.
30. Mōmin heyv ōpōnvkv sōpōnayōfv, isti
sulket ōhhakvsama'kvtes.
31. Mōmōf ma Chusvlki ōhhakvsamakatin
vmōpōnvkv akvsvme immōmechiichach-
kin ōmati, mihin'wōse vmistvlkit ōmat-
skis, Chesvsit kiichvtes.
32. Mōmin mihin'wv kirschkvres, mōmin
ma mehinwvt pōchas'sekōn chehaykvres.
33. Aplvham ōh'hōnvpsit tōyepet, nvpv in-
svlvfki hakeyvte sekōtō'matin, ket istō'-
matin epōcha''sekō hakatskvres makitske-
hakis? mayōpōskit 'Chusvlkit Chesvsin
kiichakvtes.
34. Chesvsit imayōpōskit, mihinwōsin, mi-

- hinwōsin chekiichakiis, istüimvt naorketōn
 ōmati, naorkitv insylvfkit ōmis.*
35. Mōmin sylvfki nvthōfv liikepe emōñkit
 ōh'mekōs; mōmiis ippechi tawvt liike
 emōñkvt ōmis.
36. Mōñkv Ippechit pōchassekēn chehayvkin
 ōmati, mihin'wōse pōchasseket tōyat-
 skvres.
37. Aplvham ōh'hōnvpsi tōyatskati kerriis,
 mōmiis vmōpōnvkv echōfv taki liike itti-
 tiiyatin ōchatskekōkv, chalechetvn kō-
 matsket ōmis.
38. Chvrki [inmihinwvtv] hechiiyatet sōpō-
 nayiit ōkiis; mōmin chintaki chirki
 naki mōmeche hechatskvtet mōmechat-
 sket ōmis.
39. Mōmin mayōpōskakit Aplvham pōrkits,
 kiichakin. Aplvham ōhhōnvpsi tōyat-
 skin ōmati, Aplvham imatetkitvn mōme-
 chatskvvn tōmis, Chesvsit Cusvlkin kii-
 chates.†

* 34. Whoever *habitually* practises sin is the slave of sin. What a severe task-master is sin! the more frequently any one indulges in sin, the harder it is to become free from the chains of sin. Sin is a *strong master*, and no one can obtain freedom without God's help. This is *one* reason why sinners *must* pray.

† 39. The Jews loved to boast of their descent from

40. Mōmiis hōvnwv tōyīye naki mihin''-wōse Chehōfv make pōhiivtet chimō-nayikiin hiiyōmat chalechetvn kōmat-skis: Aplvham naki hiiyōmat mōmeche-kates.
41. Chirkitaki imatōtkitvn mōmechatskis. [Chesvskiichin.] Hōktarkv pōhichkvte tōkōt ōmis, pērki hvm'kōse Chehōfv ma'hōsan ōchepes; Chusvlkit Chesvsin kiichakvtes.
42. Chehōfv chirketakitvn ōmati, achvnōki-chachke tvntōmis, Chehōfv liikan aōsse vtiiyvtet ōmikv; mōmit vne''tawv kō-mepiiyatit vtiiyvtē tōkōt ōmis, mōmiis emit achvtōtatet ōmis. [Chesvsit makvtes.]
43. Nakit istōmatin vmōpōnvkv vmōkirrach kekō hakis? naki istimvhayayatin* pō-hetvn cheachvkekōkv.
44. Pōyvfikchv Hōlwakat chirkitaki inhō-

Abraham, but John said, "Think not to say we have Abraham to our Father," &c. According to the Gospel rule, none are properly children of Abraham but believers.

* 43. George Campbell translates the passage thus: "Why do ye not understand my language? It is because ye cannot bear my doctrine." And it is generally true that all quibbling about words is for the purpose of evading the truth taught by those words.

peetaki tōyatskis, mōmin chirkitaki nak
hōlwahōke kōmatin mōmechatsket ōmis:
inhvtichiskv ate'kin isti-elechvt ōmvtes,
mōmit mihinwv ōfv liikvtesekes, mihinwv
eme ōfv ōchekōt ōmikv, Lakse ᠪᠦᠨᠠᠨᠠᠨᠠᠨ
yati enakin sᠪᠦᠨᠠᠨᠠᠨᠠᠨ ōmis; laksvt ōmit,
laksitv irki tōmekv.

45. Mōmin mehinwōsin chimōniiyakiikv
vmakvsvmachkikes.

46. Istii istōmatskatit naōrkiietati achōfvche-
ckachke ittitiyehakis? mōmin mihin-
wōsin ᠪᠦᠨᠠᠨᠠᠨᠠᠨᠠᠨᠠᠨᠠᠨ, kōt nakit istō'min
vmakasvmachkekōhakis?

47. Istiimvt Chehōfv (ippechitōn) ōmati,
Chehōfv imᠪᠦᠨᠠᠨᠠᠨᠠᠨᠠᠨᠠᠨᠠᠨ pōhet ōmes; mō-
miis chintaki pōhatskekēs, Chehōfv (ip-
pechitaki) tōyatskekōkv.

48. Mōmōf Chusvlkit imayᠪᠦᠨᠠᠨᠠᠨᠠᠨᠠᠨ Samali
tvlkit tōyit, chehachōhakes* chekiicheyati
mihinwvn ōkekōhakis? kiichakvtes.

49. Chesvsit imayᠪᠦᠨᠠᠨᠠᠨᠠᠨᠠᠨᠠᠨ chvhachōhakikēs,
mōmiis Chvrkin arokkōechiiyet ōmis, mō-
min Vnin achvrokkōechachkekēs.

* 48-52. See my note on chapter 7 : 8. To call any one a Samaritan, was the same among the Jews as to say *you are a heathen*, or a *heretic*, or *Simenōlulki tōyichkis* in a bad sense; when we would mean thereby that a man is a wild barbarian.

50. Vni achvrokkeehōchare hōpōyakōs, mōmiis, hvmkit hēeris hōpōyit ōhfvt-chechati.
51. Mihinwōsin, mihinwōsin chekiichvkiis, istiimvt vnnakmaketvn mōmechin ōmati istō''fvn ilkv heh'chekōs.
52. Mōmōf hiiyōmati chehachōhaketōn kerres. Aplvham elipvtes, mōmin ōwālvki wō; mōmatin istiimvt vnnakmaketvn mōmechinōmati istō''fvn ilkv heh'chekōs, makitskis. Chusvlkit Chesvsin kii-chakvtes.
53. Pērki Aplvham elvte ōh'fvnkitsketōhakis? mōmit ōwālvki pvsatkvtewō: mōmit istii tōyiis emakitskehakis? kiichakin.
54. Chesvsit imayōpōskit Vne''tawvt eya-rokkēchiin ōmati, vmarokkēchkv naki tōkēs; Chvrki miimvt achvrokkeechet ōmis, mōmin mvt pēn Chehōfv̄t ōmis makatsket ōmis, kiichvtes.
55. Mōntōmiisim kirrachkekēs, mōmiis Vnit kerriis; mōmin kirrakes makiin ōmati loksv chemitaki etapōmōsaye ittītayis: mōmiis vnit kerriis, innakmakitvn mōmechiīyet ōmis.*

* 55. "I know him, and keep his saying"—a very sure proof that he knew the Father, and a safe rule by which

56. Chirkitaki Aplvham vnnitta hechitv afat-skōsvtes ; mōmit hih'chit afvtskvtet ōmis.*
57. Hiiyōmat hvti chimachulitv ōh'rōlōpe pale choh'kepat ōriichitskekōs, mōmatit Aplvham hechechkvt hakis? mōmōf Chusvlkit Chesvsin kiichakvtes.
58. Mihinwōsin, mihinwōsin chekiichakiis, Aplvham hvti [hichkekōf] etawv TōYE-PIIS† [hōerepayvtet ōmepis], Chesvsit kiichvtes.

Christians may judge themselves ; “for,” as Euthym. observes, “the keeping of God’s commandments is the only sure proof that we know him.” It is vain for us to call the Savior Lord, Lord ; so long as we refuse to do the things which he says.—Luke 6 : 46.

* 56. Abraham “earnestly desired to see my day ;” the promise made to him, (Gen. 12 : 3.) He saw it by faith.

† 58. “Before Abraham [was born] I am.” By comparing the words of the Savior here with John 1 : 1, any one can see that Christ’s personal existence from eternity is plainly taught in the Word of God. “The Word was with God.” Ma ωpōnvkvt Chehōfv apvke tates ; and here, “before Abraham [was born] I am.” If these words do not prove the existence of Christ prior to his birth in Bethlehem, then there is evidence that he was intending to mislead and deceive, which cannot be admitted for a moment. He was in the beginning with the Father, “before the dust was laid on the tops of the highest mountains ;

59. Mōmōf chvten chawakit safvllvkvraniñ,
mōmiis Chesvs imehiikit isti itinrawvn
itirōpōtiyit, mōmit itihōyanit Chusvlki
mimekōsvpikv chōkō ōssvtes.

SITINTVCHKE IX.

1. MōMIN Chesvs hōyanōfv̄t hōvnwv̄ ter-
hechekō hichkvten hechvtes.
2. Mōmin imistv̄lkit impōhit Pōpōchase'',
kēt istōmatit naōrkvtetōn ōmehakis?
heyv hōvnwv̄t ōmehakis? kēt itskv̄lki
miimv̄t naōrkvtetōn tēr hechekēt hitskv-
tetet ōmehakis?
3. Chesvsit imayōpōskit, heyv hōvnwv̄
naōrkvtet ōmechiichikōs, mōmin ich-
kv̄lki naōrkvtet ōmechiichikēs; mōmiis

before the earth was brought forth." Abraham antici-
pated, by faith, the day of Christ's humanity, and rejoiced
in view of the fulfilment of God's promise. Even Balaam
saw, and prophesied of Christ. "I shall see him, but not
now; I shall behold him, but not nigh; there shall come a
Star out of Jacob, and a Sceptre shall rise out of Israel."
—Numbers 24 : 17.

8. Mōñkv mawōliichvlkit, mōmin tērhi-chikōtōmin inhōmv hechakvten tōhkvlket ket heyv isti mahōsatit nake apōhe liikvñke tōkōhakis? makakvtes.
9. Apvlwvt heyvt mvttis, makakin: apvlwvt ma inhichkv ōmis, makakin: mōmiis emit Vnit mvttoyiis, makvtes.
10. Mōmikv ket istōmit cheterwv renayvt-hakis? istit kiichakvtes.
11. Imayōpōskit, hōvnwv Chesvs kiihōchatit, fvkkin hah'yit, chvterwvn svnsii-yii'yit, ah''yit Siilōvm okhvssi hayvkvte liikatin rokkōkkōsvs chakiichin: ah'yiit, rōkkōh''siit, rinnakv vnhechke mvtts, makvtes.
12. Ma hōvnwv istvn arehakis? kiichakin. Kirrakēs, makvtes.
13. Mōmin inhōmv hōvnwv tērhechekaten Falvsevlkin sinyiihōchvtes.
14. Mōmin Chesvs fvkke hah'yōfvv isti rina-yechatī ma nitta nittachakōche tates.*
15. Mōmōf ket istōmit rinakv chin hechkvthakis? hatvm Falvsevlkit kiichit impōha-

* 14. Many of Christ's miracles were performed on the Sabbath day. On that day he cured the withered hand.—Matt. 12. On that day he cured the helpless man at Bethesda.—John 5; and on this occasion the blind man.

kin. Hōnvnwvt fvkkin chvtōrwvn svn-siyyiyyin, ωkōsiyvñkit, mōmit hechiis, kiichvtes.

16. Mōñkv Falvsvlki apvlwvt heyv hōnvnwv Chehōfv [liikat vte] tōkōs nitta chakechin achayechekwōt ωmikhv, makakin. Apvlwvt kōt istōmit isti naōrkv tōfvv heyv naki isti mōmechikō ittityatin mōmechehakis? makakin. Mōmin ma ittinrawv isti imvkirriichkv imvrah/rakvtates.
17. Mōmin hatv'm isti tōrhichikaten impōhit chetōrwvn chinrenayechekv istōmet ωmis makitskehakis? kiichakin. Ωwalvt ωmis, makvtes.
18. Mōmiis Chusvlki tōrhechekatetōt renakv inhechkīt ωmis kōmitv ma ωfvtehv akasvmvkekō emōnkit, ma isti renakv inhechkvte ichkvlnkin inhōekah/kōfvv.
19. Mōmit mvn impōhakit, heyv isti tōrhichikō hichkvtes makatskati heyv chichhōswvtakit ωma? kiichakit kōt istōmit hiiyōmati hechetōt ωmihakis? kiichakvtes.
20. Mōmin ichkvlnkit imayōpōskit, heyv pōpōchitōn kerres, mōmit tōrhechikō hichkvtetōn [kerres]:
21. Mōmiis istōmit hiiyōmat hechehakati

kirrekəs, mōmin istiimvt heche hayvte
kirrekəs: mōmiis imachvlitv ōriiches,
myn impōhakis, mōmin eme tawvt chi-
mayōpōskvkvres, makakvtes.

22. Ichkvlki Chusvlkin impiñkvlvkketōkv
ōpōnvkv hiiyōmvken ōpōnahōyvtes:
istiimvt Kliist tōmis makit kirkōechin
ōmati Chusvlki mimekō svpkv chōkō
ōfv ōssvres, [makakit] ittinfvtchvtet
ōmakikv.*
23. Mōmetōmikv imvchulitv ōriiches, emin
impōhakis, ichkvlkit makakvtes.
24. Mōmin hatvm' hōnvnwv tērhechekaten
inhōhiikit, Chehōfv miimvn akasvmvs,
heyv hōnvnwv naōrkvt ōmin kerres,
kiichakvtes.
25. Mōmin ma hōnvnwvt istimayōpōskit
isti naōrkvtet mōmit mvtōkatew kirra-
kəs; mōmiisim hvmkv chvtērhechekate-
tēt hiiyōmat hechiis heyv nak hvmkat
kerriis, makvtes.†

* 22. The parents feared excommunication from the Synagogue. We should love our relationship with the church, but we should fear to do wrong more than we fear excommunication. If any one be excluded wrongfully, God will defend the innocent.

* 25. The blind man's faith was now only in the germ. He knew "one thing," and that was from subjective expe-
8*

26. Mōmōf nakin chistōme'chit? kōt istōmen hechichke chehayvthakis? hatvm kiichakin.
27. Imayōpōskit chimōnayakiiyvñkis, mōmin pōhachkikvñkis [akasvmachkekvñkis]; kōt nakit istōmatin hatvm pōhitv cheyachvkehakis? Chintakiwō imistvlki hakepvranatskehakis? kitchvtes.
28. Mōmōf ehvnnakit, chintawv imisti tōyitskis? mōmiis pōme Mōsis imistvlki tōyepes, kiichakin.
29. Chehōfv Mōsis ittimpōnayvtet ōmat kerres; mōmiis heyv isti tawvt istvmiin vte'tat kirrekōs, [makakin.]
30. Mōmin hōvnwvt inayōpōskit, heyv naki ta''wvt istō''mahōset ōmis, istvmiin vtetōt ōmati kirratskekōt ōmatin, chvterwvn hechen vnhayis kiichvtes.
31. Hiiyōmat Chehōfv isti naōrkvlki emapōhiichekōt ōmati, kirreyet ōmis; mōmiis istiimvt Chehōfv immekōsapatet naki kō'matin mōmechin ōmati, mvn emapōhiichetōmes.*

rience. Many a young convert knows, in the same way, that he has been changed; and *afterwards*, like the blind man, he learns more of Christ, and receives greater faith.

* 31. "God heareth not sinners," i. e. such as still love and purpose to continue in) sin. But this verse does no

32. Isti tərhechekŭ hichkē isti hvmkŭsiis
tərww hichen inhayis makitv pŭh'kyte
sah'sekŭs ekvnv hŭchvchiikyte ate'kati.
33. Chehŭftv heyv hŭvnwv [atetikatin]
ŭmati, nakin mŭmehchekŭs [makin.]
34. Chvsvlkit imayŭpŭskit naŭrkitv ŭfv
mahin chehichkvtet ŭmichkatit, mŭmat
pŭmŭhayitskehakis? kichakit. Ŭsii-
chakvtes.
35. Ma isti ŭsiihŭchvtetŭn Chesvs pŭhit,
mŭmin ishechŭftv, Chehŭfv Ippŭchi
ŭhhakvsammichketŭhakis? kiichvtes.
36. Mŭmin imayŭpŭskit Chvpŭchase'', istii-
mvt mvtŭn ŭhhakasvmepiiyate'' makvtes.
37. Hechichkvtet ŭmis, mŭmin mv ma''hŭsat
hiyŭmati chitimpŭnayet ŭmis, Chesvsit
kiichvtes.
38. Mŭmin Chvpŭchase'', akvsa''miis, kiih'-
chit; mŭmŭsin emekŭsapvtes.
39. Mŭmin isti herakatin isti naŭrkvlkit iñ-
kvpaket istimirkvkvren, mŭmit isti hechv-
kekatit hechv'ke hakvren, mŭmin ma isti

sustain the false theory that no one should pray who has never been baptized. Cornelius fasted and prayed before he was baptized, and God heard him. Acts 10 : 2. But if we regard iniquity in our hearts, the Lord will not hear us.

- hechakatit, hechv'kekω hakaren, yvmv ekvny alakiit ωmiikv; Chesvsit makvtes.*
40. Falvsevlki apvlwv apakvtet heyv ωpōnvkv pōhakit, pōmewω' pōhichvkekōhakis? kiichakvtes.
41. Chiterwvt hechv''kekatin ωmati, naōrkiv ωchatskekvntōmis: Mōmiis hiiyōmat heches, makatskikv, mōñkv chinnaōrkitvtaki echepakvke emōñket ωmis, Chesvsit Chusvlkin kiichvtes.†

SITINTVCHKE X.

1. MIHINWΩSIN, mihinwōsin chekiichakiis, istimvt yvpifiik hōti ahowkin acheyit ωmiket, mōmiis etvmiin vchimiikit ωh'.

* 39. "For judgment am I come into the world," &c. Christ is the Savior of those who receive him, but the Curse of those who reject him; likewise his Gospel will be a "savor of life unto life" to the believer; but of "death unto death" to the unbeliever. It will be more tolerable for those who have never heard of Christ, than for those who have heard his Word, and rejected him.

† 41. Spiritual is worse than natural blindness. If the Pharisees had been ignorant, their unbelief would have been more excusable, but because they fancied they were wise, they were inexcusable.

cheyin ōmati, mv isti inyikchen sistōfvñ-
kit naki isti kōnahvt ōmit, hērkōpv
tōmis.*

2. Mōmiis istiimvt ahowke acheyetēn ōmati,
ma isti yvpifiikv ahechiichv tōmis.
3. Mōmin mvn ahowke ahechiichv [ahowke]
inhowwechet ōmis, mōmin yvpifiikv im-
ōpōnvkv inhake pōhaket ōmis, mōmin
inyvpifiikv hōchif''hōkvn sinhōeh'kit;
eyapayit sōset ōmis.
4. Mōmin inyvpifiikv sōh'seh'pōfvt inhō-
mah'tet ayin mvn yvpifiikv achokkvpe-
yet ōmes: imōpōnvkv inhaken kirrvket
ōmikv.
5. Mōmin isti kirrvkekati achokkapeh'-
yekōs, mōmiis impefatke tōmes, imōpō-
nvkv inhaken inkirrakeket ōmikv.
6. Heyv ōpōnvkv Chesvsit simpōnayvtes:
mōmiis naki arahehit naki simpōnayit
ōkati, inkirrvkekates.

* 1. The sheepfold, yvpifiikv ehθti, of Palestine was "an open space enclosed by a low wall."—*Olshausen*. "The word means an open hovel, formed by hurdles and wicker-work."—*Bloomfield*. This explains the "climbing up some other way," as thieves and robbers would do, but the shepherd would enter the usual way—by the door. Burkett makes the church the fold; the Holy Spirit the porter, &c.

7. Mōmōf hatv''m Chesvs impōnayit, mihinwōsin, mihinwōsin chekiichakiis, Vnit yvpifiik hēti imahowke'tōyiis.*
8. Mōmin [Vnitō ahaye] chahēm̄v yīichyte vte''kat ōmvlkvt hērkōpvlkitet mōmit inyikche isti sōfvñkit, isti kōnahvlkit ōmes: mōmiis vnyvpifiikv emapōhii-chv'kekates.
9. Vnit ahowki tōyiis; istiimvt vni chvti hōyv'nēn cheyin ōmati, mvt hesakvres, mōmit cheyepit, mōmit ōssit, mōmit innanōpkv ishechvres.
10. Hērkōpv naki etvn kōmit alakit ōh'mikōs; mōmiis hērkōpkvn kōmit, elechkvn kōmit, ahōpvnetvn kōmet ōmes: Vni hesakitv ōchake'pvren, [alakiit,] mōmit ōh'hatvlake ōchake'pvren, alakiit ōmiis.
11. Vnit yvpifiik-vhechiichv he''rat tōyiis; yvpifiik-vhechiichv he''rati inyvpifiikv aroh'kvn inhesakitv wiiket ōmes.
12. Yvpifiikv hechiichv ma'hi tōkōt ōmati,

* 7. The word translated imahowki, or ahowki, means not only a *door*, but *approach*; also, as here, *he who gives it*.—*Bloomfield*. Christ's words import that he is the only Mediator—the only way of approach to God; as in chap. 14: 6 he says, "iietv tōyiis," "*I am the way.*"

mōmiis isti pvlhōyōse yvpifiikv enaki
tōkōt ōmati, yaha alakin he'chati, yvp-
ifiikv wiuh''kit, litkeh'pin; mōmin yaha
cha'wit yvpifiikv awahechet ōmes.*

13. Isti pvlhōyōse tati pvlhōyōset ōmikv
litkepetōmes, yvpifiikv istōmepe istō-
miis, istōskōmikōkv.

14. Vnit yvpifiik vhechiichv he''rat tōyiis;
mōmit vnyvpifiikv kerriis, mōmin eme-
wō chvkirrakētōmis.

15. Chvrki chvkirretōmin, matapō'mōsin
Vniwō Chvrki kirriyetōmis; mōmit
vnyvpifiikv arah''kvn vnhesakity wiikii-
yetōmis.

16. Heyv yvpifiikv imitōh'kvkitv tōkat, etv
yvpifiikv ōchiis, mōmit mawō' svtvra-
niiyatit ōmis, mōmin vmōpōnvkv in-
hake pōhv''kvres: mōmin imitōh'kv-
kitv hv'mkōsvres, mōmin vhechichvw,
hv'mkōsvres.

17. Heyvt ōme''chiichin Chvrki achvnōke''-

* 12. The *yaha*, *wolf*, is certainly a fit symbol of the devil, and the *pvlhōyōse*, of the false teacher, who would never trouble himself to defend the sheep; but Christ is "the Good Shepherd, who gave his life for his sheep," and will never allow the *yaha* to catch one; not even a lame lamb.

- hechakatit, hechv'kekω hakaren, yvmv ekvny alakiit ωmiikv; Chesvsit makvtes.*
40. Falvsevlki apylwv apakvtet heyv ωpōnvkv pōhakit, pōmewω' pōhichvkekωhakis? kiichakvtes.
41. Chiterwvt hechv''kekatin ωmati, naōrkitv ωchatskekvntōmis: Mōmiis hiiyōmat heches, makatskikv, mōñkv chinnaōrkitvtaki echepakvke emōñket ωmis, Chesvsit Chusvlkin kiichvtes.†

SITINTVCHKE X.

1. MIHINWΩSIN, mihinwōsin chekiichakiis, istimvt yvpifiik hoti ahowkin acheyit ωmiket, mōmiis etvmiin vchimiikit ωh'-

* 39. "For judgment am I come into the world," &c. Christ is the Savior of those who receive him, but the Curse of those who reject him; likewise his Gospel will be a "savor of life unto life" to the believer; but of "death unto death" to the unbeliever. It will be more tolerable for those who have never heard of Christ, than for those who have heard his Word, and rejected him.

† 41. Spiritual is worse than natural blindness. If the Pharisees had been ignorant, their unbelief would have been more excusable, but because they fancied they were wise, they were inexcusable.

cheyin ōmati, mv isti inyikchen sistōfvñ-
kit naki isti kōnahvt ōmit, hērkōpv
tōmis.*

2. Mōmiis istiimvt ahowke aচেয়েতন ōmati,
ma isti yvpifiikv aচেচিচv tōmis.
3. Mōmin mvn ahowke aচেচিচv [ahowke]
inhowwechet ōmis, mōmin yvpifiikv im-
ōpōnvkv inhake pōhaket ōmis, mōmin
inyvpifiikv hōchif''hōkvn sinhōeh'kit;
eyapayit sōset ōmis.
4. Mōmin inyvpifiikv sōh'seh'pōfvt inhō-
mah'tet ayin mvn yvpifiikv ačhokkvpe-
yet ōmes: imōpōnvkv inhaken kirrvket
ōmikv.
5. Mōmin isti kirrvkekati achokkapeh'-
yekōs, mōmiis impefatke tōmes, imōpō-
nvkv inhaken inkirrakeket ōmikv.
6. Heyv ōpōnvkv Chesvsit simpōnayvtes:
mōmiis naki arahechit naki simpōnayit
ōkati, inkirrvkekates.

* 1. The sheepfold, yvpifiikv ehōti, of Palestine was "an open space enclosed by a low wall."—*Olshausen*. "The word means an open hovel, formed by hurdles and wicker-work."—*Bloomfield*. This explains the "climbing up some other way," as thieves and robbers would do, but the shepherd would enter the usual way—by the door. Burkett makes the church the fold; the Holy Spirit the porter, &c.

7. Məməf hatv''m Chesvs impənayit, mi-hinwəsin, mihinwəsin chekiichakiis, Vnit yvpifiik həti imahowke'təyiis.*
8. Məmin [Vnitə ahaye] chahəmv yiichvte vte''kat əmvlkvət həkəpvlkitət məmit inyikche isti səfvnkit, isti kənahvlkit əmes: məmiis vnyvpifiikv emapəhii-chv'kekates.
9. Vnit ahowki təyiis; istimvt vni chvti həyv'nən cheyin əmati, mvt hesəkvres, məmit cheyepit, məmit əssit, məmit innənəpkv ishechvres.
10. Həkəpv naki etvn kəmit alakit əh'mi-kəs; məmiis həkəpkvn kəmit, elech-kvn kəmit, ahəpvnetvn kəmet əmes: Vni hesakitv əchake'pvren, [alakiit,] məmit əh'hatvlake əchake'pvren, alakiit əmiis.
11. Vnit yvpifiik-vhechiichv he''rat təyiis; yvpifiik-vhechiichv he''rati inyvpifiikv aroh'kvn inhesakitv wiiket əmes.
12. Yvpifiikv hechiichv ma'hi təkət əmati,

* 7. The word translated imahowki, or ahowki, means not only a *door*, but *approach*; also, as here, *he who gives it*. —*Bloomfield*. Christ's words import that he is the only Mediator—the only way of approach to God; as in chap. 14: 6 he says, "iietv təyiis," "*I am the way.*"

mōmiis isti pvlhōyōse yvpifiikv enaki tōkōt ōmati, yaha alakin he'chati, yvpifiikv wiīh''kit, litkeh'pin; mōmin yaha cha'wit yvpifiikv awahechet ōmes.*

13. Isti pvlhōyōse tati pvlhōyōset ōmikv litkepetōmes, yvpifiikv istōmepe istōmiis, istōskōmikōkv.

14. Vnit yvpifiik vhechiichv he''rat tōyiis; mōmit vnyvpifiikv kerriis, mōmin emewō chvkirraketōmis.

15. Chvrki chvkirretōmin, matapō'mōsin Vniwō Chvrki kirriyetōmis; mōmit vnyvpifiikv arah''kvn vnhesakitv wiikiiyetōmis.

16. Heyv yvpifiikv imitōh'kvkitv tōkat, etv yvpifiikv ōchiis, mōmit mawō' svtvra-niiyatit ōmis, mōmin vmōpōnvkv inhake pōhv''kvres: mōmin imitōh'kvkitv hv'mkōsvres, mōmin vhechichvwō, hv'mkōsvres.

17. Heyvt ōme''chiichin Chvrki achvnōke''-

* 12. The *yaha*, *wolf*, is certainly a fit symbol of the devil, and the *pvlhōyōse*, of the false teacher, who would never trouble himself to defend the sheep; but Christ is "the Good Shepherd, who gave his life for his sheep," and will never allow the *yaha* to catch one; not even a lame lamb.

riichkvn hōmpitv rokkōn hayakōfv tates,
mōmit rvfō tates.

23. Mōmin Chesvs Chusvlki mimekōsvpkv
chekō ōfv Solvmvn mōh'hapettv ōfvn
ōh'harates.

24. Mōmin Chusvlkit imafōlōtit kōt inhō-
fene istō''mōmōsin fvtchv he''rōse che-
kirre''kō pōsvpvklechvranitskehakis ?
[makit]. Kliist tōyitskinōmati kirkv
he'rin pōmōniivs, kiichakvtes.

25. Chesvsit imayōpōskit chimōniya kii-
mvtvts mōmin akasamachkekō mvtvts:
Chvrki hōchifkv ōfv atōtkitv mōmechii-
yatit, mvt achōkirkōechet ōmis.

26. Mōmiisim vnyvpi fiikv tōyatskekōkv
akvsvmachkekōs, chekiichvkii mvtvts.

27. Vnyvpifiikv vmvpōnvkv inhake pōha-
ket ōmes, mōmin kirhōvyvet ōmis, mō-
min achvchokkapeyet ōmes.*

28. Mōmin hesakitv imiyōksv sekōn emii-
yet ōmis, mōmin istō''fiis pvsvtkekares,

* 27. The fact that all who are given to Christ by the Father do belong to him, beyond the possibility of being lost, is here taught in words clear and unmistakable. We never can be saved, however, by our own goodness, but by the grace and power of God working in us, and for us.

mōmin isti istō'met chvñkōfv svmoṣsiicheka'res.

29. Chvrki amate't ᠓ᠮᠪᠯᠬᠤᠨ ᠣᠬ'fvnket ᠓ᠮᠠᠨᠪᠠᠷ : mōmin isti istōmet yikchetvōchit Chvrki eñkōfv ṣōssiichekō ittitiyet ᠓ᠮᠤᠰ.
30. Vnitōn Chvrki tepakeyati hvmkōseyet ᠓ᠮᠤᠰ.*
31. Mōmōf hatvm Chusvlki; chvtōn chawit isnvfkvkvranvtes.
32. Chesvsit imayōᠫōskit Chvrki imatōtkitv herakati ṣōlken chehechiichakiis, kōt heyv atōtkitv istōmati issvroh'kvn chvtō ischvñvfkvranit ᠓ᠮᠠᠭᠬᠡᠬᠠᠬᠢᠰ? kiichvtes.
33. Mōmin Chusvlkit imayōᠫōskit, atōtkitv he'rati issvroh'kvn chvtō ischvñvfkvranit ᠓ᠮᠡ'ᠬᠡᠰ, mōmiisim Chehōfv nak hayekō

* 30. "*I and my Father are one.*" This shows that when Christ says in the preceding verse, "My Father is greater than all," he does not mean that the Father is greater than the Son, or he would not have added, "I and my Father are one." His own power, being one with the Father's, was pledged for the salvation of all true believers. Being one with the Father in power, he must be one with him in all other Divine attributes, and hence equal with God. It was for this the Jews wished to stone him, and for this many revile him to this day; but Christ is God.

isti hōnvnwv tōmichkōfv, Chehōfvto
eyahayichkatin ōmes, kiichakvtes.

34. Chesvs imayōpōskit ket chimvhakv taki
ōfv ischōyvkvtē ōchetōmekōhakis?
“Chehōfv [ippochitaki] tōyatskis” che-
kiichvkiiyvtē.

35. Chehōfv imōpōnvkv ma isti imvlakvten
Chehōfv [ippochitaki] tōyatskis kiichvtin
ōmati, mōmin Chehōfv innokchōkv
mihinwōse tōmōfvn;*

36. Ket nakit istōmatin Chehōfv Ippēchi
iswiikity hah'ye ekvnv aōhtetatet ōma-
tin, mōmin Chehōfv Ippēchi tōyiis ma-
kiikv, Chehōfv nak hayeket ōkis makat-
skehakis?

37. Chvrki imatētkityn mōmechaken ōmati,
achōhakvsamachkvs.

38. Mōmiisim Chvrki imatētkityn mōme-
chiin ōmati, vni achōhakvsamatskekōtō
istō'miisim, atētkity miimvn ōhhakasv-
mvkis : mōmit Chvrki achōfvn liiketō-

* 35. “The Scripture cannot be broken.”—*Eng. ver.*
“The language of Scripture is unexceptionable.”—*Camp.*
“The Scripture cannot be taken exception to.”—*Bloomf.*
“The Scripture is immutable.”—*Olshausen.* The Scrip-
ture is true, *mihin'wōse tōmōfvn.* “Et non potest solvi
Scriptura.”—*Vul.*

min, vni wω emeωfvn liikiyet ωmati,
akasamit mωmit kirrepatskvren.*

39. Mωmekv hatvm Chusvlkit issetvn kωma-
kvtes, mωmiisim emiiyepvtes.

40. Mωmit Chōtvni ωerokkω irtvpaly Chani
inhvtichiskv isti Oksumhōechvten erōre-
pvtes; mωmit mvnliikvtes.†

41. Mωmin isti sulket inyīichakvtes, mωmit
Chanikvn isti naki mōmechikω ittītayati

* 38. "The Father is in me," &c. Here again the Savior teaches his equality with God; and again the Jews threaten him.

† 40. I wish here to remark, in reference to this verse, as well as John 1 : 28, that most learned commentators agree that Bethany, and not Bethabara, was the place where John had first immersed. I do not consider the discussion about the mere name very important, only so far as it throws light on the place where the ordinance was first administered. The Latin Testament says: "*Haec in Bethania facta sunt trans Jordanem*," &c. Olshausen says: "The reading Bethania [Bethany] is to be preferred * * * it was a little place on the other side of the Jordan." George Campbell quotes several versions, and refers to "many MSS." in favor of Bethany; and says that the word, "by its etymology, signifies a place or house close by a ferry." It was undoubtedly a convenient place for the converts to change their raiment in "a house near by a ferry." Bloomfield, in his notes on the Greek text, argues for Bethany; while they all unite in charging Origen with changing the name through mistake.

mōmechikates, mōmiisim nakōmvlkv
heyv hōvnwv Chani ōpōnayechevte
mihi''nwv tate tiis, makakvtes.

42. Mōmin matawv isti sulket ōh'hakvsama-
kvtes.

SITINTVCHKE XI.

1. PVRŌNI tvlōfv Māle, Mare tichokkat ka-
katin, hiiyōmati isti hōvnwv hvmkit,
Lasalvs hōchifket enōkкетates.*
2. (Ma Māle Pōhesayechv illi nehe sinsiiye
ekv-issi sinhvsyte'chvte mah'hōsati echi-
rwv Lasalvsit enōk''ketates.)
3. Mōmikv Pōpōchase'', hechvs ma isti
vnōke'chōsits katit enōk''kes, makit
ewvntakit ematōtit ōmytes.

* 1. Bloomfield thinks that the Bethany mentioned here is not the same place mentioned in John 1: 28, as "there are in all countries many places of the same name." He supposes the place where John baptized to be distinguished from this by the addition, *peran* tou Jordanou, on the opposite *bank* of the Jordan, for we may be sure it was on the *river* side. The meaning of the two words Bethany and Bethabara is almost exactly the same.

4. M᠕᠓᠕ᠪᠢ ᠬᠡᠰᠤᠰ ᠮᠠ, ᠫᠤᠬᠤᠪᠲᠤ, ᠬᠡᠶᠤ ᠨᠡᠬᠤᠬᠢᠲᠤ ᠡᠯᠡᠬ'ᠴᠡ ᠢᠰᠤ᠓ᠡᠴᠢᠢᠴᠢᠷᠠᠨᠡᠲ ᠤᠮᠢᠬᠡᠰ, ᠮᠤᠮᠢᠰᠢᠮ ᠬᠡᠬᠤᠪᠲᠤ ᠠᠬᠠᠰᠤᠮᠬᠠᠲᠢ, ᠢᠰᠬᠡᠷᠬᠢᠨ, ᠬᠡᠬᠤᠪᠲᠤ ᠢᠫᠤᠰᠤᠮᠬᠡᠫᠡᠪᠷᠠᠨᠠᠲᠢᠲ ᠤᠮᠢᠰ, ᠮᠠᠬᠤᠲᠤᠰ.
5. ᠬᠢᠢᠶᠤᠮᠠᠲ ᠮᠠᠷᠠ ᠢᠲᠢᠴᠢᠬᠣᠬᠬᠠᠲ [Male] ᠮᠤᠮᠢᠲ ᠯᠠᠰᠠᠯᠤᠰ ᠢᠰᠤᠮᠤᠮᠠᠲ, ᠬᠡᠰᠤᠰᠢᠲ ᠪᠨᠤᠬᠡᠴᠡᠳᠤᠰᠲᠤᠰ.
6. ᠮᠤᠨᠪᠢ ᠬᠡᠰᠤᠰ ᠯᠠᠰᠠᠯᠤᠰ ᠨᠡᠬᠡᠬᠡ ᠲᠠ''ᠴᠡᠬᠢᠨ ᠫᠤᠬᠤᠪᠲᠤ ᠮᠠᠲᠠᠪᠪᠢᠨ ᠨᠢᠲᠠᠬᠣᠬᠣᠯᠢᠨ ᠯᠢᠬᠡᠡᠮᠤᠨᠪᠢᠲᠤᠰ.
7. ᠮᠤᠬ'ᠮᠤᠪᠢ ᠢᠨᠶᠤᠫᠤᠨ ᠢᠮᠢᠰᠲᠤᠯᠬᠢᠨ ᠬᠠᠲᠤᠪᠢᠮ ᠴᠢᠲᠡᠠ ᠲᠤᠯᠤᠪᠢᠨ ᠪᠫᠡᠶᠤᠬᠡ'ᠷᠢᠰ, ᠬᠡᠰᠤᠰᠢᠲ ᠬᠢᠢᠴᠢᠲᠤᠰ.
8. ᠫᠤᠫᠤᠴᠠᠰᠡ'', ᠴᠢᠰᠤᠯᠬᠢᠲ ᠬᠤᠲᠢ ᠠᠪᠠᠯᠡᠴᠢᠲᠣᠨ ᠢᠰᠬᠡᠨᠪᠦᠬᠢᠲᠤᠨ ᠬᠤᠮᠠᠬᠤᠨᠬᠠᠲᠢᠨ, ᠬᠡᠲ ᠬᠠᠲᠤᠮ ᠢᠢᠶᠷᠠᠨᠢᠰᠬᠡᠬᠠᠬᠢᠰ? ᠢᠮᠢᠰᠲᠤᠯᠬᠢᠲ ᠬᠡᠰᠤᠰᠢᠨ ᠬᠢᠢᠴᠠᠬᠤᠲᠤᠰ.
9. ᠬᠡᠰᠤᠰ ᠢᠮᠠᠶᠤᠫᠤᠰᠬᠢᠲ ᠨᠢᠲᠠ ᠬᠤᠮᠬᠠᠲᠢ ᠬᠤᠰᠢ ᠢᠰᠬᠢᠷᠬᠤ ᠫᠠᠯᠢᠨ ᠬᠣᠬᠣᠯᠤᠬ'ᠬᠠᠬᠡᠲ ᠤᠮᠢᠬᠡᠳᠠᠬᠢᠰ? ᠢᠰᠢᠢᠮᠪᠲ ᠨᠢᠲᠠᠨ ᠶᠤᠬᠠᠫᠠᠨᠤᠮᠠᠲᠢ ᠢᠯᠢᠨ ᠲᠠᠫᠢᠢᠶᠡᠬᠤᠰ, ᠬᠡᠶᠤᠮᠪᠤ ᠡᠬᠪᠢᠨ ᠢᠨᠬᠢᠢᠶᠢᠶᠤᠨᠬᠡᠨ ᠬᠡᠴᠡᠲ ᠤᠮᠢᠬᠤ, ᠬᠢᠢᠴᠢᠲᠤᠰ.
10. ᠮᠤᠮᠢᠰᠢᠮ ᠢᠰᠢᠢᠮᠪᠲ ᠨᠢᠷᠢᠨ ᠶᠤᠬᠠᠫᠠᠨ ᠤᠮᠠᠲᠢ, ᠢᠯᠢᠨ ᠲᠣᠫᠡᠲᠤᠮᠡᠰ ᠬᠢᠢᠶᠢᠶᠤᠨᠬᠡ ᠡᠮᠡᠪᠤᠪᠤ ᠠᠴᠡᠬᠡᠳᠤ ᠤᠮᠢᠬᠤ.
11. ᠬᠡᠶᠤ ᠨᠠᠬᠢ ᠬᠢᠢᠶᠤᠮᠠᠬᠠᠲᠢ ᠮᠠᠬ'ᠬᠤᠪᠲᠤ ᠢᠨ-

yupvn penhissi Lasalvs nechippes mōmii-
sim ayiis ahonechiichvraniiyatit, Chesvs
kiichvtes.

12. Pōpōchase'', necheten ōmati hiiyōmat
istōñkiis ōmes imistvlkit Chesvsin kiicha
kvtes.*
13. Mōntōmiis Chesvs ma isti elatin ōpō-
niiyechit ōkvtes; mōmiis imistvlkit feka-
pit nechepin ōpōniiyechit ōkachēkkis
kōmakvtes.
14. Mōmōf kirkv he'rōsin Lasalvs illippes,
Chesvsit makit imōniiyakvtes.
15. Mōmin chemi echeroh'kvta kin acha-
fatskōsis mōmit mōmōf arakatehkvn
akvsvmepats'kvren; mōntōmiisin ōh'ha-
peyake'ris.
16. Mōmin Tomvs Titimvs kiihōchatit pō-
mewō apeyvke'ris mōmit apakit pasvtke-
pakvret isti imitōh'kvlkitvn kiichvtes.
17. Mōmōf Chesvs alakōfv nitta ōste hō-

* 12. The disciples thought that if Lazarus was only *asleep*, it was a favorable indication that he would recover; but they evidently misunderstood the Savior, who called the *death* of Lazarus a *sleep* from the fact that he knew his intention to restore him to life. It is for a similar reason that the *death* of Christians is called a *sleep*. 1 Cor. 15: 6, 18. 1 Thess. 4: 13.

pilkv ωfvn wokke ωriichet ωmin yeker-
rvtes.*

18. (Hiyōmat Pirrvni tvlōfv Chelusalvm-
tvlōfv anakvt liiket ωmvtes, imitōh
hōpiie akerkv hōkōlati mahe tates.
19. Mōmin Chusvlki sulket Mare, Male te-
pake kakatin echirwv imelatin inhōrkv-
sakvranit inyiichvtes.
20. Mōmōf Chesvs alaka chōkkin Marit pō-
hatin apakōsit ah'yit irrvnrapvtes momiis
Male fi'khōnnēt nvthōfvn liikvtes.
21. Mōmōf Chvpōchase'', yvmvn liikits ka-
tinōmati chachirwv illekvntōmis, Marit
Chesvsin kiichvtes.
22. Mōmiis hiyōmin nakin kōmit Chehōfv
impōhitskinōmati Chehōfv cheme tō-
matit, kerriis. [Marit kiichin.]
23. Chechirwv hatvm rakawopkvres, Chesvsit
Marin kiichutes.

* 17. From this verse we learn that when Jesus reach-
ed the neighborhood of Bethany, the deceased had lain
four days in the grave; and from verse 6th we learn that
after he heard that Lazarus was sick, "he abode two
days still in the same place." He could have gone at
once, but no doubt he delayed for the purpose of con-
vincing the people that it was a true miracle, and no im-
position.

24. Nitta ispōke isti ōmvlkv akawapkōfv
hatvm akawapkvrānet ōmati kerriis,
Marit Chesvsin kiichvtes.
25. Vnit akawopkitv tōyiis; mōmit hesa-
kitv tōyiis; istiimvt vnin achōhakvsa-
minōmati, ille tate tō istō''miisim hesa-
kvres, Chesvsit Marin kiichvtes.*
26. Mōmin istiimvt hesakit heerit vnin
achōh'hakvsamin ōmati, istō'fvn eh'-
lehōs, ket heyv akvsamichketōhakis?
27. Heñka'', Chypō'chase'', Kliist tōmitskit
Chehōfv Ippechit ōmitskis, mōmit yvmv
ekvvn alakvres makvkv tet ōmitskin
akvsa'mōsiis, Marit) Chesvsin kiichvtes.†
28. Mōmin Marit hiiyōme mah'kōfv, Male
ittichokkatin rinheekv ranit ayvtes, mō-

* 25. "I am the resurrection," &c.; i. e. the effi-
cient cause of it. Hence, as all Christians are "mem-
bers of his body," they are as sure to rise to life, as that
he once rose from the grave. The Savior quickeneth
whom he will, and *when* he will. Hence he could raise
Lazarus *before* the appointed day.

† 27. Martha's confession of faith was a good one, and
very similar to Peter's, as recorded in Matt. 16: 16.
I believe that it is essential to any one's salvation to be-
lieve with all the heart that Jesus, the Christ, is the Son
of God, and that he came into the world and died for sin-
ners. He that lives and believes in Christ shall never
die, or be lost forever.

- mit Imvhayv alakit chimhøeh'kis eh''-
køsen yekiichvtes.
29. Heyv pøhatin apa'køsin lvppe''chiichit
ahøyiiirit ah'tit imvlakvtes.
30. Hiiyømat Chesvs tvløfv hvti alvkekø
emøñkvates, mømiisim ma Marit rvnra'-
patin etawvn fikhøenne emøñkvtes.
31. Chusvlki nvthøfv inhøkvse apøkvтет
Male ayokhvmkøsin ahøyii'rit Øssin
hechakøfvт, isti høpilkv øchatin irhakii-
kvrant ayit ømis makakit achokkvpe-
yates.
32. Mømin Male Chesvs liikatin alakit, he-
chøfvт, illi vuakvn yintvklvtiikit, Chv-
pøchase'', yvmvn liikitskvтин ømati chv-
chirwv illikvntømis, Malit Chesvsin kii-
chvtes.
33. Møñkv Chesvsit Male hakiih'kin hechit
Chusvlki achokkøriichatewø hakiih'hø-
kin hechøfvт, inhereket, pøyvfikchv-
øfvn hii'kvtes.
34. Mømit ket istvmin wakechatskvт hakis?
makin, Pøpøchase'', ah'tit yehechvs, kii-
chakvtes.
35. Chesvsit hakiih'kvtes.*

* 35. "Jesus wept." Because Christ had assumed our nature, he possessed human sympathy; and that cannot

36. Hechv'kis mvta''wvn vnōke''chvtetiis,
mōmōf Chusvlkit makakvtes.
37. Mōmin isti apvlwvt heyv hōvnwv isti
etōrwv hechokkekō tōr hechvkke haya-
tit, heyv hōvnwv mahōsati eh'latskōh'-
min illikiis mōmekvn tōmihakis? maka-
kvtes.
38. Mōñkv Chesvs hatvm eme'tawv ōfyn
hih'kit isti hōpilkvn ōchatin alakvtes.
Ekvn howkit ōmin, chvtet ōhliiket
ōmvtes.
39. Chvtō issit etiin akeeyvkis, Chesvs ma-
kin: 'Chvpōchase'', hiyōme ōrati fum-
peppes, illvte nitta ōstat ōrepet ōmikv,
Mari isti elati ewvnwvt Chesvsin kii-
chvtes.
40. Akvsamichkin ōmati Chehōfv akvsvmkv
rokkati hechits kvres, che kiichakat hakis?
Chesvsit Marin kiichvtes.
41. Mōmōf isti ille wakechakvtet chvtō issit
etiin akeeyakvtes. Mōmin Chesvs hvl-

be sinful in itself, for "he knew no sin." While we weep over our departed friends, or when we weep through sympathy for the afflictions of others, it is natural and right; but we should not sorrow as those who have no hope.

- wen ahechit, Chvrke'', amapōhiichich-kikv echekvsamiis makvtes.*
42. Mōmin istō'fiis amapōhiichichke emōñ-kv tate kirriiyv'tes, mōmiisim heyv isti sapoklati esarah'kvn makii tōkiis achv-tōtichkvttet ωmati akvsvmvkvren ωk'iis.
43. Mōmin hvm makit ωpōnah'yōfv't, Lasalvs, aōsvs; kiichit inhōe''kvtes.
44. Mōmin ma isti elvtet aōssvtes, mōmin vtchēsuvke isti ishōpilkvt eñki illewō is-wvnawvke tates; mōmin etōrōfv't in-ōtskv iswvvnvke tates. Inrōchōh'patskin ayepekvs, Chesvsit kiichvtes.
45. Mōmōf Chusvlki sulket Male inyiichvtet, Chesvs naki mōmeche hechakvtet, Ωh'-hakasvmakvtes.
46. Mōmiis apvlwvt Chesvs naki mōmechvten, vpeh''yit Fālvsevlkin rimōnaya-kvtes.
47. Mōmōf ahakv achulvki afastvlki simeya-

* 41. In the sublime and pathetic prayer which the Savior uttered after the removal of the stone, "he does not *ask* that his desire may be fulfilled, but *gives thanks* that it is granted; and even this he does, not on his own account, but for the sake of those around him."—*Olshausen*. "Christ's will was his prayer; whatever Christ willed, God granted. Christ and his Father have one essence, one nature, and one will."—*Burkett*.

piiylvkit Fəlvsevlkin tōh'kvkit nakafii''-
tit, heyv hōvnwv naki isti mōmechikō
ittitiiyati sulken mōmechit ōmikv; kēt
nakin istōmvranehakis? makakvtes.

48. Hiiyōmat istōmechekēt wiiken ōmati,
isti ōmvlkv tōh'hakasvmvres, mōmin
Lōmynvlkit yiih'chit pōmapōkitv pō-
mahōpah'nit pōmitvlōfv pōmahōpv-
nvres.*

49. Mōmin hymkit Kiiafvs hōchifket ma
ōrōlope hymkat ma'hōsati ahakv achu
lvki afastvlki simeyapayvt ōmit, nakin
kirrachkekēs.†

50. Isti hymkit isti ōmvlkv arah''kvn eh'lin

* 47, 48. The Jewish Sanhedrim pretended to be alarmed, lest somehow through Christ's influence, the Romans would come and destroy their country; though I think their chief dread was that this great miracle would cause many to believe on Christ. How could they have feared his political influence when he never took any part in civil matters? *Airein*, "destroy."—*Olshausen*, *Bloomfield*, and *G. Campbell*.

† 49. Several learned commentators think that the prophecy of Caiaphas in this and the following verses is like that of Balaam (Numb. 22.) That he was a bad man, and gave his advice from bad motives; yet what he said was true, and in accordance with the will and providence of God. This, however, did not justify the Jews in seeking to put Christ to death.

tvløfv hymkati ωmvlkvt istimirkvkekare-
miin ispenheres kōmit akirriichachkikes,
kiichvtes.

51. Mōmin heyv hiiyōme makati eme tawvt
eyōpōnayechit ωkekates; mōmiisim ma
ōrōlōpe hymkati mahōsati ahakv achu-
lvke afastvlki simeyapiiyvt ωmit, Chesvs
ma tvløfv arah'kvn imillvranatin.
52. Mōmit ma etvlwv tvlkōsikōn, mōmiis
Chehōfv inhōpōetakechi awa hatin tōh-
kvike hymkōse hayvranatin, isōwalit
ōkvtes.
53. Mōmōf ma nitta ate'kōsin Chesvs ele-
chetv kōmakati etōh''nakaftit iiyechii-
chakvtes.
54. Mōmekv Chesvs vnv'chemv Chusvlki
kirkv he're apake vrekates; mōmiis etv-
lwv Eflevm hōchifke vnrawv vnakv lii-
ken, ayepvtes; mōmit imistvlki apakit
mvn liikepvtes.*

* 54. The Savior always avoided his enraged enemies until the appointed time, which he called his hour; after that he never tried to evade them. In this instance he went with his disciples to Ephraim, which lay north of Jerusalem, by the desert of Judah. No wonder, after so notable a miracle as the raising of Lazarus, that all the people were talking of him, and inquiring if he would not come to the feast of the Passover!

55. Mōmōf Chusvlki innakvftitv Ōh'hōyanv hōchifkatit ōrvra''nōsvtes, mōmin isti tvlōfv apōkat sulket Chelusalvm tvlōfvn ōh'hapeyvtes, mōmin hvti Ōh'hōyanv inchokkekō emōñkvn eyachaye-chvkvrānit.
56. Mōmōf Chesvs hōpōyakit, Cusvlki mīmekōsvpkv chōkō ōfvn svpaklit, istōmvres kōmachkehakis? kēt hōmpitv rokō ōh'hah''tekōs, kōmachkehakis?
57. Hiiyōmat ahākv achulvki afastvlki Simeyapayvlkit mōmin Falvsevlkin tōh'kvlket istiimvt istvn arin kerrati, kirkōechin issvkvret ahākvn hāyvke tates.

SITINTVCHKE XII.

1. Mōmōf Chesvs, nitta epake ōh'hōyanv hvtte ōrekō emōñkōfvn Perrvni tvlōfv Lasalvs eh'le rahesayechvte liikatin alakvtes.*
2. Mvn yvfke hōmpitvn inhayākvtes; mō-

* 1. For an explanation of ōh'hōyanv, see note on chap. 13: 1.

8. Istimirkvlki istōfiis' echepakvke emōñkv
tōmikv ; mōmiis vni echepakvkiiy emōñ-
kekō tōmis.
9. Mōñkv Cusvlki sulket mvn liikati kirra-
kvtes : mōmin Chesvs hechetv Kōmakati
tvkkeket mōmiis Lasalvs eh'le rahesaye-
chvte hake hechetvn Kōmit yiichvtes.*
10. Mōmiis Lasalvs wō elih'chvkes kōmetvn
ahakv achulvke afastvlki simeyvpriyvltit
sittim pōnahōyvtes.
11. Lasalvs ma'hōsat ōmechiichin Chusvlki
sulket etiin vpeyepit Chesvs ōh'hakvsam-
makikv.
12. Rinpoksi ōmŌf isti sulket hōmpitv rok-
kō kōme yiichatit, Chesvs Chelvsalim
tvlōfvn aōh'haticēkkīn pōhakōfv̄t.
13. [Tala-rokkō hichkv ōme] pam† hōchif
kati lvtchin chawakit, rvnrvpvrānit vpey-

* 9-11. "The proximity of the place to Jerusalem drew thither many Jews, who were anxious partly to see Jesus, and partly to get a sight of Lazarus, the man that had been raised from the dead. This movement in their minds aroused the rage of the opponents of Christ; they sought to remove out of the way not only the Redeemer, but him whom they regarded as a trophy of his heavenly power and glory."—*Olshausen*.

† I have transferred palm (pam) for lack of any Creek name.

- vtes, yikchiichet Hōsanv makakit; Islavl immikkot, Chehōfv hōchifkv ωfv alakait akasvmke'pikvs, [makakvtes.]
14. Mōmin Chesvs, rokkω-piihkv-irki mvn-nettōsen ishih'chōfv, mvn ωh'liikvtes, heyv [ωh'rafkati] achokkiiyen chōyvkvtet ωmin,*
15. "Siion ichhesti tō'yitskati chefik sumiikatis, chimmikω rokkωpii hkv irki mvn-nettōsen ωh'liikit alakis, hechvs."
16. Heyv naki hiiyōmakati inhvtichiskv Chesvs imistvlkit inkirrvkekates, mōmiis Chesvs bvlwe akawopkeh'pōfvn mōmōf kirrakvtes heyv naki hiiyōmakati araheche ischōyvkvtet ωmin, mōmin heyv naki istit mōmechakit ωmvtes.
17. Lasalvs inhōpilkv aēs'se inhōhii'ke, mōmit ilkv iñkvpv'ke rakawapōfv isti Chesvs apa'kv tet kirkōecha'kvtes.
18. Mōñkv heyv isti mōme'chikω ittitiyat mōmechvtin mvn pōhakikv mvt ωmechiichin isti rvnrapit ωmakvtes.
19. Ket nakin istōmechachkekati hechach-

* 14-16. The people did these things in fulfilment of the prophecy concerning our Savior, recorded in Zech. 9 : 9. Yet the disciples did not understand this prophecy clearly until the Lord was glorified.

- kekōhakis? hechvkis, isti ōmvlkvt achok-
kapeyepis, mōñkv Fālvsevlkit emetawvt
ittikiichakvtes.
20. Mōmin Klekvlki apvlwōset hōmpitv
rokkō emekōsvprane* aōh'hawakatin
istvpv'ketates.
21. Mōñkv ma''tawvt Filvp, Kalvle etvlwv
rokkat ōfv Persatv tvlōfēchi liikatin
inyiichit, Chesvs hechetvn pōyaches,
yekiiichakvtes.*
22. Filvp ah'tit Antvln imōniiyvtes: mō-
min hatvm Anti Filvpsi tepakit Chesvsin
imōniiyakvtes.
23. Mōmin Chesvsit imayōpōskit hvssi is-
kirkv alakis, Hōvnwv Ippēchi arok-
keehōche akasvmkepyranati, kiichvtes.
24. Mihinwōsin, mihinwōsin chekiichakiis,
tilikō-inerkv ekvnnv ōfvn lvtiikit le'kēit
ōmekati, mvta'tet emōñkōses; mōmiisim
likii'wit hentin ōmati, immette sulket
lōkchet ōmes.

* 21. "Chesvs hechetvn pōyaches," "We would see Jesus." Whether these Greeks were attracted from curiosity in desiring "to have an interview with Christ," or not, is not recorded; but to view Christ by a living faith, is the most pleasing sight. Burkett says, "it is a soul-ravishing, a soul-satisfying, soul-transforming, and a soul-saving sight."

25. Istiimvt inhesakitvn vnōkechōsin ωmati, sumechiichvres; mōmin istiimvt yvmv ekvnv hēere inhesakitv inhōmechetati, hesakitv imeyōksv sekōn ωchepvres.*
26. Istiimvt naki kōmiiyatin mōmechin ωmati vchvchokkiiyekvs; mōmin istvmvn liikiiyati ma'tawvn vmtetkv wō' liikvres: Istiimvt naki kō'miiyatin mōmechin ωmati, mvn Chvrki arokkēechvres.
27. Hiiyōmat vmpōyvfikchv fik he'resekōs; kōt nakin makarhakis? Chvrke'', heyv hvssi iskirkv [imōfv istimirkv inkvpvken] chvhesayechvs: mōmiis mōmaranayatit ωmechiichin heyv hvssi iskirkv ωhhalakiit ωmiis.
28. Chvrke'', chehōchifkv hvlwechit arokkēechvs.kiichin; arokkēechiit hvlwechiivyttet ωmis, mōmiis hatvm arokkēechiit hvlwechares: maket ωpōnvkv hvlwe tvlōfv vtet, inhaket pōh'kvtes.†

* 25. As if our Savior had said, "He who so loveth his life, as to prefer to the loss of it the loss of the advantages of my kingdom, shall not enjoy the felicity destined for those faithful followers who encounter all perils for mine and the Gospel's sake."—*Bloomfield*.

† 28. Olshausen, after offering arguments to prove that this discourse closed Christ's public ministry, adds: "With

29. Mōñkv isti ma'tawv sapokle pōhakatit apvlwvt, tenetkit ōkachekis, makakin; apvlwvt, Cheōfv imistit imponayit ōkachekis; makakvtes.
30. Chesvs imayōpōskit heyv ōpōnvkv inhake alakate vni vchvroh'kv tōkates, mōmiis, chemi taki echerohkvtaking alakit ōmvtes.
31. Hiiyōmat yvmv ekvnv istvlki [lvpkōsan] istimirkvkvranis; hiiyōmat yvmv ekvnv immikkō [inhēretv] ōssiihōchvranis.
32. Mōmin ekvnv iñkvpvke achakawaphōyin ōmati, isti ōmvlkvn Vnit eyōh''keeye-pa/res.
33. (Ilkv istōmen elvranatit ōh'milliichet, heyv makitōkvtes.)
34. Istit imayōpōskit, ahakv aōssen Kliist hesake emōñkvt ōmes, makitvn pōhe'yv-tet ōmis: kōt istōmatin Hōvnvwnv Ippe-

this view of our passage harmonizes well the account of the voice that came from heaven, (v. 28.) * * * * In the *former* instance the voice was heard on the shore of Jordan; on *this* occasion in Jerusalem, and it would seem *within the sanctuary*," &c. The Father sanctioned the person and work of Christ by a voice from heaven on two occasions—at his baptism, and about the conclusion of his ministry.

- chin hvlwe kawvp hōyvranet ōmis ma-
kitskehakis? kōt Istiimvt heyv Hōnvnwv
Ippechi tōhakis? Chesvsin kiichakvtes.
35. Mōmōf, hiiyōmat hiiyayvke akōchōk-
nōsin echepakvket ōmis: hiiyayvke
ōchatskōfv̄t yvkvpvkis, mōñkati yōmet-
ske echōhhalah'ke wiitvkes: mōñkv is-
tiimvt yōmetskeōfv̄n yakapin ōmati
istymiimvn ayati kirriyekōs; Chesvsit
kiichvtes.*
36. Hiiyayvke ōchatskōfv̄t, hiiyayvken ōh'-
hakovsvm̄vkis, mōmit hiiyayvke inhōpēe-
takechi hakepatskvret. Naki hiiyōma'-
kati Chesvs ᠓᠓ᠨᠠᠭᠤ'yit, etiin ah'yit, istin
emeh'kvtes.
37. Isti ehōmv naki istimōmechekō ittityati
sōlken mōmechit ōmiisim, hv̄ti ōh'haka-
sv̄mvkekeō emōñkvtes.
38. "Chehōfv̄, naki ōhhōnayeyati kōt istii-
mvt akasamvt hakis? mōmin istiimvn
Chehōfv̄ inyekche inkirkōehōchvt ha-

* 35, 36. "Note 1. A choice and singular privilege:
light is with you. Note 2. The time of enjoying this privi-
lege limited: *yet a little while is the light with you.* Note 3.
A duty enjoined: *walk whilst ye have the light.* Note 4.
A danger threatened: *lest darkness come upon you.*"—*Con-
densed from Burkett.*

kis?" makitv IIsayv ōwallv ōpōnayvtet
ōfatsket ōmikv.

39. "Chehōfv̄t tēr hehekōn inhayvtes, mō-
mit efeki wvnhen inhayvtes, mōmit
etōrwv īshechvkekaren, mōmit efeke is-
kirrvkekaren, imarohkv hakekō tayen,
mōmin Vni inwiiche''chakvkōs.''*
40. IIsayv hatvm heyvn makatet ōmikv akv-
svm̄vkekō ittīayōsvtes.
41. IIsayv [Mesiiyv] akasvmkvrokkatin heh'-
chōfv̄t, mōmin ōpōnayechit naki hiiyō-
makati makvtes.
42. Mōmiis isti simeyapayvlki wō sulket
ōh'hakvsvmakvtes; mōmiis Falvsevlkit
ōmechiichekv ōh'hakvsvmakati kirkōe-
chvkekates, Chusvlki memekōsvpkv-
chōkō sepōssiihōches kōmakikv.
43. Chehōfv̄t arokkōechati sinhōyvnen isti
miimvt arokkōechvren vnōkichvket
ōmikv.

* 39-41. The 39th and 40th verses have to be transposed, to comply with a natural Creek construction; so that the 39th Creek verse is the 40th in English. I have inserted *Mesiiyv* in the 41st verse, because it would be contrary to the Creek idiom to say "*his* glory," and because "*his*," as a personal pronoun, stands for Christ or Messiah. This quotation from Isa. 6 : 1, &c., shows that Isaiah saw Christ's glory and spake of him.

44. Chesvs yikchiichet wəwəyit, istiimvt achəh'hakvsamin wəmati [vntvlken] achəh'hakvsamit wəmi'kes, məmiis ma achatəwtewə' wəh'hakvsamit wəmis, makvtes.*
45. Məmin istiimvt chvhechati, ma achatəwteten hechetəwis.
46. Vnit hiivyvke ekvnv yəh'cheyiit wəmiis, məwīkv istiimvt achəh'hakvsamin wəmati yəwətske wfv həere isməmiikekəs.
47. Istiimvt vməwəwkv pəh'hit akvsvmekati, infvtchechvkət wəmis, ekvnistvlkin infvtchechvraniit alakiit wəmakəkv, məmiisim ekvn istvlkin həsehəechvraniit [alakiit wəmiis.]
48. Istiimvt Vni vminhiriket, vməwəwkv akasvmekati, infvtchechvranati hvvkin

* 44-47. "Learn hence, 1. That we do not see Christ aright with the eye of our faith, unless we see him and believe him to be truly and really God ; one with, and equal to the Father. 2. The Father is not to be seen but in the Son ; nor can believers know what the Father is, but by seeing what the Son is ; and what they see the Son to be, that the Father is in him. Observe 3. The dreadful judgment which Christ denounces against all unbelievers, and such as reject him by rejecting his Gospel."—*Condensed from Burkett.*

ŏchis; ŏpŏnvkv ŏpŏnayayvtet mahŏ-
satit nitta ispŏke infvtchechvres.

49. Mŏñkv Vni kŏmiiyatit ŏpŏnayiit ŏkv-
kates, mŏmiis Chvrki achvtŏtatet naki
makit, mŏmin naki isti-mahayvraniiyati
ahakv vmvtet ŏmis.

50. Emvhakv hesakitv yŏksvsekŏt ŏmin
kerriis; mŏñkv naki ŏpŏnayayati Chvrki
ŏpŏnayichkvres chvkiichvte ma'hŏsatin
ŏpŏnayiit ŏkiis.

* 50. "Christ here made three declarations: 1. That he had not invented the doctrine himself, but received it from the Father, and that therefore it did not owe its origin to human invention, but was altogether divine. 2. He testified his thorough persuasion, that those things which were committed to him to be delivered, had all no other end but the eternal salvation of men; and that his doctrine points out the way which leads to eternal happiness. 3. He affirmed that, in teaching, he had confined himself to the will of his Father; that he had neither added nor suppressed aught, and that therefore his doctrine was pure, complete, and altogether Divine."—(*Tittm.*) in *Bloomfield*.

SITINTVCHKE XIII.

1. HIIYΩMATI Ωh'hōyanv* hōmpitv rokkō
ōrekō emōñkin, Chesvs hvssi iskirkv
imvlakin yvmv ekvnv ωsii'yit Irki Ωh'hii-
yepvranit Kerrōfv̄t, enaki yvmv ekvnv
Ωh'sapoklatin vnōkichvtet ωmit, vnōke-
cha''kōse emōñkit emeyōksiichvtes.
2. Mōmin yvfke hōmpitvt hōya''nōfv̄n
Pōyvfikchv hōlwakatit hiiyōmōfv̄n
Chutvs Iskvlliv̄t, Siimvn ippechi, Chesvs
vnrapvlki issipēechvren efek'ōfv̄n in-
cheyvtes;
3. Chesvs Irki nakōmvlkv̄n eñkiōfv̄n imv'-
tet ωmin ker̄rit, mōmin Chehōfv̄ liikatin
vtvtet ωmit, Chehōfv̄ yō'fōlkepvranet
ωmit [kerrvtes;]

* 1. "Passover; (Heb. *pesach*, Gr. *pascha*;) a solemn festival of the Jews, instituted in commemoration of their coming out of Egypt. The night before their departure, the destroying angel, who put to death the first-born of the Egyptians, *passed over* the houses of the Hebrews, without entering therein; because they were marked with the blood of the lamb, which was killed the evening before, and which, for this reason, was called the paschal lamb."—*Bible Dictionary*. This was also a type of Christ, the Lamb of God. See Exodus 12.

4. Yvfki hōmpitv aliikvtet ahōyiirit, kapv etiin kah'yit itōrrōfv-ishvsvtichkv cha''-wit, sewvnakvtes.
5. Ma mōmih'chōfv pvlvk'nvn wiwvn achah'nit imistvlki illin emōkkōsit iiye-chiichvtes, mōmit etōrrōfv-ishvsvtichkv sewvnakvtet sinhvsvtechvtes.
6. Mōmōf Siimvn Petvn imvlakvtes; mōmin Petvt, Chvpōchase'', kōt chvli vmōkkōsitskehakis? kiichvtes.
7. Chesvsit imayōpōskit nakin istōmit omiiyati hiiyōmati kirrickkekōs; mōmiisim inyupvn kirrichkvres, kiichvtes.
8. Petvt chvli istōfvn vmōkkōh'sitskekōs, kiichin Chesvsit imayōpōskit ichōkkōsakōn omati [vmmirkv] echerah'kv ōchichkekōs, kiichvtes.
9. Siimvn Petvt, Chvpōchase'', chvli tvlkōsekōn, mōmiis chvñke chvk svpvken omvs, kiichvtes.
10. Istiimvt Oklōppetōn omati* illi tvlke ōkkōskaren kōmet omes, mōmōf ena omvlkv hvsvtketōmes: mōmin chehv-

* 10. Oklōppetōn omati, &c. "The best commentators are agreed, that *Leloumenos* denotes the washing of the whole body in a bath, as opposed 'to *niptesthai*, which is

svtkvkes, mōmiisim ωmvlkatskat mōmit
ωmachkekes, Chesvsit Petvn kiichvtes.

11. Istiimvt vnrapvlki issepōechvranet ωmati
kerrikv; mōnkυ ωmvlkatskat chehvsvt-
hakyke vlkit ωmachkekes, Chesvsit makit
ωkvtes.
12. Mōñkv illi emökkōsah''kit, kapv cha-
weh''pit, hatvm liikeh'pōfvt, kōt nakin
chistōmechakiit ωmiiyati kirrachkehakis?
Chesvsit kiichvtes.
13. Pōpōchase', mōmit Pōmōhayv chvkii-
chatskis, istōñkvn ωkachkis mvt tōyiikv.
14. Mōmin Vnit Chepōchase taki tōt mōmit
Chemahayvtakit ωmiiyōfvt chilli taki
chimōkkōsakiinyatin ωmati, cheme taki
wō chilli taki ittimōkkōssatskvre ittita-
yet ωmis.*
15. Vni chim mōmechvkiiyati etvpōmin

used of *washing* part of the body."—*Bloomfield*. Wesley says, "he who hath been bathed, needeth only to wash his feet." (See Notes.) "He who hath been bathing."—*G. Campbell*.

* 14-17. The disciples could not have understood this as an ordinance, else we would have had some specific account of their observing it in that way. It seems to me that the Savior, in this symbolic way, taught them *humility and charity*, and that the disciples did not take his words in a literal sense. This view is strengthened by v. 17, "if

ittimməmechachkvren iskirkv chimvhay-
vkiiyet ʷmikv.

16. Mihinwəsin, mihinwəsin chekiichakiis,
svlvfki epəchasi ʷh'fvnket ʷh'mikəʷ;
məmin atəthəye heeratit ma atətatın
ʷh'fvnket ʷh'mikəʷ.

17. Heyv naki kirhəyit məmechachkin ʷmati
echefats'kakəʷsvkes.

18. ʷmvlkatskatin echerahechvkiit ʷpənayit
ʷkakəʷ, istiimvn inhəpəyepiiyetati ker-
riis: məmiisim Chehəfv məpənvkv
chəkv ishayakvtet səh'fvtskepvren, ma
isti tvkliiki chvtinhəmpatit [achvnrapis]
illichiskvn achvkawapis.*

19. Hiiyəmati hvti alokkekw eməñkin chim-

ye know these things," not *this thing*. It was a class of duties enjoined. We should stoop to do the lowest act of kindness for the humblest saint.

* 18. The Savior did not speak of "*all*," when he said, "Happy are ye," &c., in the previous verse. He knew whom he had chosen. He never was deceived in regard to Judas, for he knows what is in man. David had spoken prophetically of the character of Judas, (Ps. 69 : 25, and 109 : 8,) and to say that Judas ever had been truly converted, is to deny the plainest teachings of Scripture. It must have been strengthening to the faith of the disciples, when they thought of it afterwards, that their Lord knew all things, and had not been deceived.

ωayakiis, mōmin alah'kit hōyanōfvn
[Mesiiyv] tōyiiyati akasvmachkvren.

20. Mihinmōsin, mihinwōsin chekiichakiis,
istiimvt istiimvn atōtiiyatin imafvtsketōt
iminhiretati, Vni wō vminheretōt vma-
fvchke tōmes: mōmin istiimvt vminhire-
tōt vmafchketōn ωmati ma achvtōtaten
iminheretōt imafvchket ωmes.

21. Mōmin Chesvs heyv hiiyōmat mah'kōfvv,
pōyvfikchv ωfvn fikhirekōt, mōmit kir-
kōechit mihinwōsin, mihinwōsin chekii-
chakiis, hvmkatskatit achvnapvlki chv-
sepōechvranatskis, makvtes.

22. Mōmōf imistvlkit ittihechakit, kōt istii-
myn ωkehakis? kōmakit kirrvkekates.

23. Mōmōf Chesvs imistvlki hvmke Chesvs
vnōke''chōsatit, Chesvs hōkpin vtchake
tates.

24. Mōñkv Siimvn Petvt istiimvn arahechit
ōpōmayit ωkati impōhvren simahō-
payvtes.

25. Mōmōf ma Chesvs hōkpe Vtchakatit
Chvpōchase'', kōt istiimvt ωhakis? kii-
chvtes.*

* 25-28. The question in verse 25, and the answer in the 26th, must have been spoken in a low tone or whisper, as is apparent from vs. 27 and 28. John, whom Jesus

26. Chesvsit imayŏpŏskit istiimvn ŏpŏswv sokliih'chiit a emiiyatit mvt myttahres, kiih'chit. Mŏmin sokliih'chŏfv̄t Chv̄tvs iskvlliv̄t Siimvn ippechin emvtes.
27. Mŏmin ŏpŏswv sokliike inhechiikŏfv̄n Pŏyvfikchv̄ hŏlwakatit Chutvsin ŏh'cheyvtes. Mŏmŏfv̄n Chesvsit, nakin mŏmechvranitskati lvpken mŏmechvs kii-chvtes.
28. Hiiyŏmat ŏh'hŏmpitv̄ v̄nakv̄ apŏkati nvpvt istŏmvren heyv simpŏnayit ŏkati kirrekates.
29. Mŏñkv̄ imistvlki apvlwvt Chutvs sŏkechv̄ sissetŏmikv̄ hŏmpitv̄ rokko ŏrekŏ emŏñke nake pŏyachvranatin nissvs, kiichit ŏkehakis? mŏñkat istimerkv̄lkin nakŏsiis immvs kiichetŏkehakis? kŏmakvtes.
30. Mŏmin Chutvs ŏpŏswv svkliichvkv̄te inhechiikŏfv̄n ma apa''kŏsin ŏssvtes: mŏmŏfv̄ nire tates.*

loved, was leaning upon his breast, and the other disciples did not hear; for when he spoke loud and said, "What thou doest, do quickly," they did not understand his meaning. Wesley, in his note on verse 26, says, "Jesus answered in his ear. So careful was he not to offend (if it had been possible) even Judas himself."

* 30. I am satisfied fully that this "sop," or morsel which Judas took, was a part of the paschal supper, and

31. Mᠣᠨᠭᠣ Chutvs ᠠᠰᠰᠡᠬ''᠓ᠣᠪᠠᠨ, Chesvs
hiyᠣᠮᠠᠲᠢ ᠬᠣᠨᠪᠠᠨᠠᠩᠭᠤ Ippᠥchi arokkᠥehᠣ-
chis, mᠣᠮᠢᠨ Ippᠥchi itihᠣᠷᠣᠪᠣᠲᠢᠨ Cheh-
ᠣᠪᠠᠨ arokkᠥehᠣchis, makates.
32. Ippᠥchi ittireᠪᠣᠲᠢᠨ Chehᠣᠪᠠᠨ arokkᠥehᠣ-
chin ᠣᠮᠠᠲᠢ, Chehᠣᠪᠠᠨ Ippᠥchi wᠣ eme-
ᠲᠠᠪᠠᠨ ᠣᠪᠠᠨ arokkᠥechvres, mᠣᠮᠢᠲᠢ lapᠣ-
sin Ippᠥchin arokkᠥechvres.
33. Vnhᠣᠪᠥᠲᠠᠬᠥchi [vmvnᠣkitskvlki] tᠣᠶ-
atskati hvᠲᠢ akᠣchᠣknᠣsin echepakvra-
nakiis. Mᠣᠮᠢᠨ chvhᠣᠪᠣᠶᠠᠲᠢskvres; mᠣ-
miis istvn ayayati erᠣriichachkekᠣs,
Chusvlki kiichii'yvte hiyᠣᠮᠠᠲᠢ matapᠣ'-
mᠣsin chekiichvkiis.
34. Ahakv mᠣchvsen chema'kiis, ittinᠣke''-
chᠣsatskvren, Vni echenᠣkechvkii'yvte,
etapᠣᠮᠢᠨ chemewᠣ ittinᠣkechᠣsatskv-
res.*

no part of the bread or wine of the Lord's supper. He went out immediately, and then, to that holy band of true and loving Christians, Christ administered his own supper. And then, in the language of Olshausen, "the Savior's love to his disciples, like a stream long restrained, broke forth from his heart, in the words" recorded in v. 31, seq. See Olshausen on THE LAST MEAL, &c.

* 34. "A new commandment;" or a command newly given. The rule given in Lev. 19 : 18 seems to be more

35. Ittinŏkechachketen ŏmati vmistvlki tŏ-yatskati isti ŏmvlkvt heyvn iskirrvkvres.
36. Siimvn Petvt Chapŏchase'', ket istvmii-mvn ayitskehakis? kiichvtes. Chesvs imayŏpŏskit, istvmiimvn ayayati hiiyŏ'-mati achachokkiiyichkikŏ ittitayis, mŏ-miisim inyupvn' achvchokkiiyichkvres, kiichvtes.
37. Petvt, Chvpŏchase'', ket nakit istŏmatin hiiyŏ'mati echechokkiiyakŏ ittitayehakis? cheme echeroh'kv vnhesakitv sumechii-cha'res. Kiichin.
38. Chesvs imayŏpŏskit, ket Vni vchvroh'kv chinhesakitv issumechiichichkvlhakis? Mihinwŏsin, mihinwŏsin chekiichiis, tet-telŏse inhŏnvnwv hakekŏ emŏŏkin svtetchena chvkirrekŏ eyŏkiichitskvres, kiichvtes.

limited than the "new commandment" given us by Christ. The old commandment of the law had also been misinterpreted and misapplied by the Jews, and in its revival and enlargement by Christ, he gives a pattern for our love, even the love he had for us when he died for us. We should *so* love our brethren, as to be willing to lay down our lives for them.

SITINTVCHKE XIV.

1. CHEFEKI fikhihrekω chinah'kvkatis :
Chehωfvn ωh'hakasvmvkis, mōmit Vni
wω achωh'hakasvmvkis.*
2. Chvrki heti ωfv chēkω herema'het
apōkitv sulket ωmis ; mōñkatin ωmati,
chemōnayakiiyvntōmis. Apōkitvn che-
mittitakēcēvranakiit, ayiis.
3. Mōmin ah'yit apōkitvn chemetetakē-
chakiin ωmati, hatvm irralaka'res, mōmit
cheyvpīiyvka'res ; mōmit istvmvn liikii-
yati, matawvn cheme wω apōkepach-
kvren.
4. Istvmvn ayayati ker'rachkis, mōmit iietv
wω ker'rachkis, kiichin.
5. Mōmin Tomvs, Chvpōchase'', istvmiimvn
ayichkati kir'rekos : ket istōmit iietv
kir'reyvrhakis? kiichvtes.

* 1. "Believe on God, and believe on me."—*George Campbell, Luther, Dod., Wes.* "Trustin God and in me."—*Bloomfield, Pesch., Syr.*, "and almost all modern commentators from Whitby." As the verb is the same, and in the same form in each place, these commentators cannot see why it should be *indicative* in one place, and *imperative* in the other.

6. Vnit iietv tōyiit, mihinwv tōyiit, hesakitv tōyiis; istiimvt Chvrki ōh'hatin ōmati, vnin chvti hōyvnvranat tvlkōset ōmis, Chesvsit Tomvsin kiichvtes.
7. Vnin chvkerrachkvtn ōmati, Chvrki wō kerrachkvntōmis; mōchv hiiyōme ayati kerrachkis; mōmit hechachkvtn ōmis.
8. Filvp, Chvpōchase'', Chirkin pōhechiichvs, mōmōf pōmittetiivres, kiichvtes.
9. Filvpe'', hōfōne ma'he echepakiiyvtet ōmatin kōt hvti chvkirrichkekōhakis? Istiimvt chahechvtin ōmati, Chvrki wō hechvtetōmis; kōt nakit istōmatin Chirki pōhechiichvs, makitskehakis? Chesvsit kiichvtes.
10. Vni Chvrki ōfvn apa'kiiyet ōmin, Chvrki wō achōfvn achv'pvket ōmati, kōt aka-svmichkekōhakis? ōpōnvkv ischetim-pōnayati Vni kōmiiyatit ōpōnayiit ōkakēs: mōmiisim Chvrki achōfv liikatit atōtkitv mōmechet ōmis.*

* 10. "But since a conjunction not only in respect of *counsel and will*, but in respect of one and the same *energy and power*, subsists between the Father and the Son, it may hence, with certainty, be inferred that there is also between them a *communion of one and the same nature*," &c.
—Quoted from *Tittm. by Bloomfield*.

11. Vni Chvrki ωfvn apa'kiiyet ωmin, Chvrki wω achωfvn achapaket ωmati vmakvsv-mvs; mōñkati atetkitv mahωsati isaroh'-kvn vmakasvmvs.
12. Mihinwωsin, mihinwωsin chekiichiis, istimvt achωh'hakvsamin ωmati, atetkitv mōmechiiyati mow wω mōme'chvres; mōmit heyv atetkitv sinrokrokken mōmechvres; Chvrkin ωh'hayepiiyet ωmikv.
13. Mōmin naki istōmiis chahωchifkv ωfvn apωhatskin ωmati, mvn mōmechares, Chvrki Ippēchi iti hōyv'nen arokkeehωcharen.
14. Chvhωchifkv ωfvn nake istō'miis apωhatskin ωmati, Vnit̄mōmechares.
15. Achvnōkechachketōn ωmati, nake mōmechakis chekiichvkiiyatin, mōmechv-kis.*
16. Mōmin Chvrkin impōhiin Echēfv̄tche chiichvtakin etvn chimv'kvres, mvt istō''-fiis echepakvkvren;

* 15. "Learn hence, that the best and surest evidence we can have of our love to the Lord Jesus Christ, is an humble, cheerful, universal, and persevering obedience to his commands."—*Burkett*. "Blessed are they that do his commandments, that they may have right to the tree of life," &c. "Why call ye me Lord, Lord, and do not the things which I say?"—*Jesus Christ*.

17. Ma ma''hōsat Pōyvfikchv mihin'wv ma ekvnvistvlki inhichkakekō etetayatin ma hechokekō tōmit, kirrvkekō tōmikv: mōmiisim chintaki kerrachkis echepaket ōmati mōmit echōfvtakan liiketōmikv, [kerrachkis.]
18. Echēfvtskvkekō chewiih'kakakōs; chimalakvka'res.*
19. Hiiyōmat ache''wōseken, ekvnvistvlki vnvchemv chahechvkeka'res; mōmiisim chintaki chahechachkvres: hesakiiyet ōmikv chemetaki wō hesahōkachka'res.
20. Ma nitta ōmōfv kirrachkvres Chvrki ōfv tōyiin, chemitaki achōfv tōyachkin, Vni wō echōfv tōyvkiiyan.
21. Istiimvt vmvhakv ōchit, mōmechin ōmati, mvt achvnōke''chōsatit ōmis; mōmin istiimvt achvnōkechetōn ōmati, mvn Chvrkit vnōkechōsares, mōmin vnōke''chōsiit, Vne tawvt e-emōh'kirkee-chares.

* 18. Ichkvli impvsvtke ōmachkin chewiih'kakakōs. "I will not leave you orphans: I am coming to you."—*Revision of the Bible Union*. "The pleasing expression I will not leave you (*orphanos*) [orphans, or fatherless] refers to the relation of father and mother to their children."—*Olshausen, in loc.*

22. Chutvs (Iskvlivt tōkatit) Chapōchase'',
ket istōmit pōmi pōmeyōh kirkōech-
ōfv̄t, ekvn̄v istvlkin e-emōh'kirkōe chich-
kekarhakis? kiichin.
23. Chesvsit imayōpōskit istiimvt achvnōke'-
chōsin ōmati, vmvpōnvkv̄n mōmēchv-
res, mōmin Chvrkit vnōke'chōsvres,
mōmin hōkōleyatit imvlahōkeyvres,
mōmit apakeparaneyatit hayeyares.
24. Istiimvt achvnōkechekēn ōmati, vnnak-
makitv mōmeh'chekōs: mōmin ᠪᠠᠨᠨᠠᠨᠠᠨ-
kv pōhachkati chvnakitōkōs, mōmiis
Chvrki achatōtatet ōmis.
25. Heyv naki hiiyōmakati echepakakiiye
imōñkit, chimpōnayvkiiyatet ōmis.
26. Mōmiisim Eche'fv̄tchichiichv-taki Pōyv-
fikchv Hervt ōmis chachōchifkv ᠪᠠᠨᠨᠠᠨᠠᠨ
m̄vn Chvrkit atōtvres, mvt naki ᠪᠠᠨᠨᠠᠨᠠᠨ
chemvhayvkvres, mōmit naki ᠪᠠᠨᠨᠠᠨᠠᠨ
chekiichvkiiyvte vte'kate vkirriichkv
chimvlokkeechvkvres.
27. Afvchkitv echepakvken wiikiis, vmafych-
kitvn chemvkiis: ekvnistvlki istemati
ōmikōn cke'mvkiis: chefikhihrekō hah'-
kvkatis, mōmit fiksumiikatis.*

* 27. Afvchkitv,—yvmvskv tōmis, hirkv tōmis, mirkv
tōmis. This is not a mere salutation, nor a mere form of

28. Mōmin etv ayepiit, hatvm chimalakv-
ka'res makiiyati heyv pōhatskvtet ōmis.
Achvnōkechōsatskin ōmati Chvrki ōh'-
hayepiis makiiyvtet ōmikv echefatskōsv-
kvre ittitye tōmis: Chvrkit achōh'fvn-
ket ōmikv.*
29. Hiiyōmat hvti mōmekōeemōñkin chi-
mōnayvkii'yvtes mōmin mvt mōmōfvn
akasmachkvren.
30. Mōchv ayati ōpōnvkv sulke chetimpō-
nayvkakōs heyv ekvvnv immikkēt alakēt
ōmikv, mōmiis nakin chvstōmih''chikōs.

farewell, but a solemn and affecting benediction. The internal peace which Christ gives his saints is far superior to any earthly joy.

* 28, 29. "All the consoling words of the Redeemer could not restrain the distressing grief which in the first instance seized the minds of the disciples at the thought of his approaching departure;" but in the 28th verse, from high considerations, he invites them to rejoice. "If ye loved me, ye would rejoice," &c. Christ desired to be glorified with his Father, as he was before the world existed. In interpreting the words, "For my Father is greater than I," we must not lose sight of his Divine nature: As a Son, or as a man according to his human nature, he could say, the "Father is greater than I;" but as the *Eternal Word* (John 1) He was in the beginning with God; and was God. He told the disciples beforehand of his intended departure, so that when it came to pass they might believe.

31. Mõmisiim ekvuv istvlkit Chvrki vnoke'-
chõsiiyet õmit; mõmit Chvrki naki
mõmechichkvres chvkiichvte ma'hõsatin
mõmechiiyet õmati kirrvkvren. Asvpv-
kiilatskin, vpeyvke'ris.

SITINTVCHKE XV.

1. VNIT [pvrkω] imvpi mihin'wəsatti-
tōyiis, mōmin Chvrkit ωh'hatōtke afastvt
ōmis.*
2. Achōfv Chvltchi eme'te hayekati ate'-
kat Chvrkit is'sit etiin, akōeyetōmis:
mōmin chvltchi em'te hayati ate'kat
Chvrkit inchōsmet ōmis, mōmechōf
eme'te svlken hayv'kvren.
3. Ma ōpōnvkv ischitimpōnayvkiiyvte iti-
rōpōten hiiyōmati chehvsvt hvkvkes.
4. Vni achōfvn sapakle emōmechiichvkis,

* 1. "The fundamental idea that lies at the bottom of the whole comparison is this: the intimacy of the union between Christ and his people is as great as if one life, one blood, flowed through them all, and this very union is the only condition under which true fruit can be borne." —*Olshausen.*

mōmin vni wō' echōfv takin echepaka-
kiiye emōñkvres: elvtche tvlkat imvpi
achokhekōn ōmati, eme'te ha''yekōs:
chemetaki wō' matapōmōsin, vni achō-
fvn sapaklit emōmechiichit ōmatskekōn
ōmati is'tōmit cheme'te-taki hah'yats-
kekōs.

5. Vnit immvpi mahe tōyiin, mōmin chin-
takit elvtchi tōyatskis, Istiimvt Vni
achōfvn hēere emōmechiichin, mōmin
Vniwō eme ōfvn apakiiye emōñkati,
mama''hōsatit eme'te sul'ken hayet ōmes;
Vnit echepakvkiin ōmi'kati nakin istō-
matskekō itti tayekv.
6. Istiimvt Vni achōfvn hēeret emōmechi-
chit ōmekati, elvtche tvlkeō'min etiin
awiihōkin talet ōmis; mōmin istit vte-
lōyit, tōtkvn tvkpala'tin, mōmin nōkret
ōmes.
7. Vni achōfvn sapaklit emōmechiichats-
kin, vmōpōnvkv̄t echōfv̄takin echepa-
kvke emōmechiichinōmati, nakin kōmit
apōhatskiisim, chimmōmehōchakvres.
8. Cheme'tte takin sulken hayatskōfvn heyv
achokkiiyen Chvrki arokkeehōchvres;
mōmōfvn vmistvlki tō'yatskvres.
9. Chvrki vchvnōkichvtet ōmin, matapō-

mωsin vniwω echinωkichvkiiyvtet ωmis;
vmvnωkichkv ωfvn emωmichiichvkis.*

10. Naki ωmvlkv mōmechatskvres chekii-
chvkii'yvten mōmechatskin ωmati, vmv-
nōkichkv ωfv emōmechii'chatskvres:
matapω'mωsin Chvrki nakōmvlkv mō-
me'chitskvres chvkiichvte mōmechiiyate-
tet, mōmit imvnōkichkv ωfv apakiiye
emōnkvt ωmis.

11. Heyv naki hiiyωmakati ischetimpōnayv-
kiiyvtet ωmis, vmafychkitvt echōfv takin
fikhenne echepakvkin, mōmin chem'-
afvtskitv ischefachka''kōsv'kvren.†

12. Heyvt vmahakv chekiichvkiiyatit ωmis,
echinōkechvkiiyate etapω'mωsin cheme-
taki ittinōke'chōsatskvres.

* 9, 10. "Christ here proceeds to remind them of his own singular love to them, and holds out for their imitation his own *example* in doing the work of the Father."—*Bloomfield*. "If, however, ver. 10, the continuance of Christ in the Father's love appears to be made dependent upon his keeping the Father's commands, it is evident that this mode of expression must be viewed merely under the aspect of his human nature."—*Olshausen*.

† 11, 12. "The Savior now resolves all his commands into perfect self-forgetting love. To be able to practise this is happiness itself."—*Olshausen*. *We should aim high, though we cannot be perfect here.*

13. Istit inhisse aroh'kvn inhesakitv issume-
chiichinōmati, heyv vnōkichkv ementa-
latti nvpvt ōh'chekōs.
14. Nakōmvlkv mōmechvkis chekiichvkii-
yatin mōmechatskin ōmati, Vnhissvlki
tōyatskis.
15. Hiyyōme ayati svlvfki chekiikvkvkōs;
svlvfkiten ōmati epōchasi nakin ōmin
ōmati kirrekōt ōmikv. Mōmiisim vni
vnhissvlki chekiichvkiiyvtēs: naki ōmvl-
kv Chvrki make pōhiyvtet chinkirkē-
chvkiiyvtet ōmikv.
16. Chemit chakōmit chahōeriichatskvte tō-
kōt ōmis, mōmiis Vnit chinsvtiikvkiit,
chinwiikitv hayvkiiyvtet ōmis apēh''yit
chimet''te sulken hayatskvren, mōmin
chimet''tetaki echepakake emōñkvren;
mōmin naki istō'miis chahōchifkvō-
fvn Chvrki impōhatskin ōmati, chimv-
kvren.
17. Chemetawv ittinōke'chōsvranatska'tin
naki hiyyōmakat chekiichakiit ōkiis.
18. Ekv n istvlki chinhōmechin ōmati, chemi
chinhōmichekō emōñkit vni ta''wvn vn-
hōmichvkvttet ōmati, ker'ratskis.
19. Ekv n istvlki tōyatskvtn ōmati, ekvn
istvlki enaki vnōkichaket ōmes; mōmii-

sim ekvnv istvlki apvkke tōyatskekōkv,
mōmiis vnit ekvnv istvlki inkvpvken
chinsvtkepvkiiyvtet ōmikv, mōñkv ekvnv
istvlki chinhōmmichvketet ōmis.*

20. Heyv ᠪᠣᠨᠨᠠᠩᠭᠠᠨ chekiichvkiiyvtē chehōs-
svkatis, svfvki epōchasi ᠪᠬ'fvnket ᠪᠬ'-
mikōs; Vni achvchokföllit, achōh'loksit
achvnrvpakvtin ōmati, chemitakiwō'
echechokföllit, echōh'loksit, echinrvp-
kvres: vnnakmakitvn mōmechakvtin
ōmati, chemetakiwō' chinnaakmakitv mō-
mechvkvres.
21. Mōmiis chahōchifkv issvroh'kvn heyv-
naki hiiyōmakati ōmvlkvn chemōme-
chukvres, ma achvtōtvten kirrvkekōkv.
22. Alah''kit imᠪᠣᠨᠠᠩᠭᠠᠨᠠᠩᠭᠠᠨ ᠪᠣᠨᠠᠩᠭᠠᠨ ᠪᠣᠨᠠᠩᠭᠠᠨ, naō'r-

* 19. "Divers principles encounter each other in the elect and in the world. In the former, the heavenly nature is manifested; the latter allows the predominance of sin. Hence between these two there *cannot but be* a stern opposition; the friendship of the world is enmity towards God, and consequently the friendship of God is hatred of the world. The light of truth which radiates from the children of God, convicts of sin, (16: 8;) he who yields to the reproof becomes penitent; but he who resists, sets himself with a mind full of hatred against the Monitor.'—*Olshausen.*

kitv ochvkikvntomis, mōmiisim hiiyō/-
mati naorkitv naki soraniv ochv'kekes.*

23. Istit vnin vnhōmechetēn ōmati, Chvrki
wō'' inhōmechet ōmes.

24. Isti e'tv naki mōmechikō ittitayatin ma-
isti apa'kiit mōmechvkatīn ōmati, naor-
kitv ochvkikvntomis, mōmiisin hiiyō-
mati chahechvkvttēt ōmit, mōmit vnhō-
mechvkvttēt ōmis, mōmit Chvrki wō''
inhōmechvkvttēt ōmis.

25. Mōñkv' hiiyōmat mōmōsin sōh'fvts-
kepet ōmis naki istōme tōkōn vnhōme-
chakvtes makitv imahakv ōfv ischōyv-
kvttēt heyv ōpōnvkvttēt sōfvtskepvren.

26. Mōmiisim ma Echēfvchechiichv taki
Chvrki aiñkvvpvke achintōttaranakiyatit
alakōfv ma Pōyvfikchv mihin'wv Chvrki
liikati a'tati ma' hōsatit mvt achōh'kir-
kōechvres.

27. Mōmin chemetaki wō'' achōh'kir-
kōechkvres, inhvtichiskv vte'kin achvpa-
kachkvttēt ōmikv.

* 22. "Learn hence, 1. That sins of ignorance are, as it were, no sins, compared with sins committed against light and knowledge. 2. That sins committed against Gospel light are of a heinous nature, and aggravated guilt, &c. 3. That the Gospel, where it is plainly preached, doth take away all pretence, and excuse from sinners. *Now they have no cloak,*" &c.—*Burkett.*

SITINTVCHKE XVI.

1. HEYV naki hiiy᠔makati ischetimp᠔na'yv
—Kii'yvtet ᠔mis, chefiksumkvkit pvlke
fellechachke Ka'ren.*
2. Chusvlki-mimek᠔svpkv ch᠔k᠔ sech᠔h'-
siichvkvres: mihinw᠔se, ᠐kitv alvkvres
m᠔m᠔f istiimvt chelechin ᠔mati Cheh᠔fv
m᠔mikvs k᠔'matin ᠔miis k᠔'mvres.
3. Heyv naki chem᠔mechvkvres, Chvrki
kirrvkvte sek᠔t ᠔mit, Vniw᠔'' chakir-
rvkvte sek᠔t ᠔mikv.
4. M᠔miis heyv naki hiiy᠔makati chem᠔-
na'yvkiiyvtes' m᠔ñkv ᠔kitv alak᠔fv che-
m᠔h'h᠔nayvkiiyvtet ᠔'mati kerrach-
kvren; m᠔min heyv naki inhvtichis'kv
chem᠔nayvkvkates echepakv kiikv.
5. M᠔ñkv hiiy᠔mati ma achvt᠔tvten ᠔h'-
hiiepiis; m᠔matin hvmk᠔satskiis k᠔t

* 1. "Those were said *Skandalis thee nai* [to be offend-
ed] who, either stumbling at the external poverty and
lowliness of our Lord, formed a wrong judgment of him,
and at least doubted of his Divine mission; or who,
though convinced of it, suffered themselves * * * to aban-
don their profession."—*Bloomfield*.

istvmiin ayichkehakis? chakiiche vmpō-
hachkekēs.

6. Mōmiis heyv naki hiiyōman chekiichv
kiikv chefik nekke chefeke isfachkvkis.
7. Mēntōmiisim mihinwōsin chimōnayvkiis
chewiih'kvkiit ayiiyati miimvn chinhe''-
rvkes: ayakēn ōmati Chefvchechiichv
taki chimalok'kvkekōs; mōmiisim ayiin
ōmati achintetvka'res.
8. Mōmin myt alakō'fvt ekvnv istv'lki in-
naōrkitvn ōh'kirhōyiichvres, mōmit vn-
fvchitv wō'', mōmit istimirkv wō''.*
9. Achōh'hakvsvmvkekōkv innaōrkitv ta-
kin ōh'kirhōyiichvres;
10. Vnfvchitv ōh'kirkeechvres, Chvrkin
ōh'hiiyepiin svnvchumv chvhechachke-
kōkv.

* 8. The ministry of the Spirit will show clearly,
"1. The great sin of the Jews in rejecting me, by the
conversion of many thousands of Jews through the effu-
sion of the Spirit. 2. That I was really an innocent and
just person, by teaching through the Apostles, that God
hath received me into heaven. 3. That the opposition
made to me by the rulers of this world is vain, since my
religion will prevail," &c.—*Kuin and Tittm. in Bloomfield.*
"The Spirit convinces both of sin and of righteousness,
for he shows how the Redeemer, although corporeally in-
visible, yet invisibly operates, and perfects the inward life."
—*Olshausen.* There is still a higher sense.

kin pōkiichit ōkehakis? ittikii''chakvtes,
hōfennema'hōsekēn chahechachkeka'res,
mōmit hatv'm rōh'hōfēnōsekēn hatvm
chahechachkvres mōmit Chvrkin ōh'hii-
yepiikv.

18. Mōñkv kēt nakin ōkehakis; heyv hō-
fennema'hōsekēn makati, nakin makit
ōkati kirre'kēs.

19. Hiiyōmati Chesvs impōhetvn eyachake'-
tēn kerri, hōfennema'hōsekēn chahe-
chachkeka'res; mōmit hatv'n rōhōfō-
nōsekēn chahechachkvres, ma'ma'kiiya-
tin, kēt cheme'tawvt ittimpōhachke-
hakis? kiichvtes.

20. Mihinwōsin, mihinwōsin chekiichakiis,
chinhe'reket, hakiikh'hōkachkvres, mō-
miisim ekvnv istvlkit tawvt afvchkv
kvres; mōmin chefeki nēkhōkake ta''res,
mōmiisim chefeki nēkhōkvte afvchketvt
chinhakkvres.

21. Hōkte hōpōewv hichkēicharanōfv efik-
nēkktōmes, hvsi iskirkvt imalakikv:
mōmiis hōpōewv hichkēechatin apa'kō-
sin, naknēkke synvchvmv akirriih'chekōs,
hōnvnwvt yvmv ekvnvn hechkis kōmit
issafachkōsekv.*

* 21. "The point of comparison seems simply that the

22. Mōñkv hiiyōmati chefiknēkhōkvkes;
mōmiis hatv'm chehechvka'res, mōmin
chefeke afvchka'res, mōmin chimafych-
kitv taki nvpvt chekōnah'hakekōs.
23. Mōmin ma nitta ωrōfv na'kin vmpōh'-
hatskekōs. Mihinwōsin, mihinwōsin,
chekiichakiis, naki istō'miis chahōchif-
kv ωfvn Chvrkin impōhatskati chimv-
kvres.
24. Inhōmv chahōchifkv ωfv nakin apō-
hachkvtesekōs: apōhvkis, mōmōf chin-
hichkvkvres, chemafvchkitvtakit sōh'-
fachkōsvkvren.
25. Heyv na'ki hiiyōmakati naki sahōpayit
chetimpōnayvkiiyvtes: mōmiis ēkitv
alv'kvres mōmōf naki sahōpayit vnv-
chumv chetimpōnah'yvkvkōs, mōmiis
Chvrki kirkv he''rōsin chinkirkōechv-
ka'res.
26. Ma nitta ωrōfv chahōchifkv ωfvn apō-
hachkvres: mōmin Chvrki chimmimpō-
hakares chekiichakakōs;*

present distress of the disciples will be succeeded by a joy springing out of the very *cause* of that distress, viz.: their sad abandonment by their Master, just as the pains of travail are forgotten in joy over the new-born child."

—*Note K in Olshausen.*

* 26, 27. "At that time (i. e. when I shall have more

27. Chvrki eme ma''hōsat echenōke''chōset
 ōmikv chemit achvnōkechachkvttet
 mōmit Chehōfv aōs'se atii''yatet ōmati
 akvsvmachkvttet ō'mikv.
28. Chvrki aōs'sen vtii'yvtet ōmis, mōmit
 ekvnv ōh'halvkiiyvtet ōmis: mōmit
 hatv'm ekvnv wiih'kit, Chvrkin ōh'-
 hayepiis.
29. Imistvlkit, hiiyōmati kirkvhe''rōsin
 ōpōnayichkis, mōmit naki sahōpake
 ōpōnayichkekēs, kiichakvtes.
30. Hiiyōmati nake ōmvlkvn kerrichkati
 ker''rōses, mōmin istimvt chimpōhvre
 istōs kōmitskekōs [kirre''pitskekv] heyv
 hiiyōmatin Chehōfv aōs'se vtichkvttet
 ōmati akvsa'mes.*

fully taught you concerning my Father, &c.) ye shall address your prayers in my name, and shall receive benefits the most precious. I need not say that I shall pray the Father for you, since you know I will do *that*; [nay there is no need in another respect] for the Father himself loveth you."—*Condensed from Bloomfield*. See eh. 14: 16. Rom. 8: 34. Heb. 7: 25; 1 John 11: 1. These show that Christ intercedes for us.

* 30. The meaning of this verse is:—"Thou knowest us so perfectly, and what all our doubts and difficulties are, as renders it unnecessary to apply to thee by questions. Our intentions this way are anticipated by the instructions which thou art giving us from time to time."
 —*G. Campbell*.

31. Chesvsit imayωpōskit, ket hiiyōmati akvsa'machkehakis? kiichvtes.
32. Tōkvs, hvsi iskirkv atatet, mihin wōsin hiiyōmati alakis, mōmin ωmvlkatskatit echewoh'hvkit chenakin yōfōllechepachkvres, mōmit vni tvlkōsin chawii kachkvres; mōntōmiisim vni tvlkōsekēs; Chvrkit achapakeky.
33. Heyv naki hiiyōmakati ischetimpōnayv-kiiyvtes vni achōfv afvchkitv ωchepatskv'ren. Yvmv ekvnv istimir'kv ωchatskvres: chefikhvmkōsvkekvs, ekvnv [inyikche ωmv'lkvn] [ōh'fvn'kiiyvtet ω'mikv.

SITINTVCHTE XVII.

1. * CHESVS heyv ωpōnvkvn ωpōnah'yit, hvlwen sōtvn aheh'chit, Chvrke'', hvsi iskirkv alakis; Chippechin arokkōechvs, mōmōf Chippechiwō' cheme echerokkōechvren.

* 1. This chapter was the most difficult of all to translate; and I have spent tedious toilsome days and nights in the effort. How can an earthly language describe heavenly pathos? "It is so deep, rich, and wide, that no

2. Mōmin isti ōmvlkv ōhfvnken chemit yikchetv imichkvtet ōmis isti insulke istō'mōmōsin emichkvtetati hesakitv yōk-svsekōn emip'aren.
3. Mōmin heyvt hesakitv yōksvsekatit ōmis, chintvlkōsit Chehōfv mihi'nwv tōmit, mōmit Chesvs Kliist ma atōtichkvtetēn, ma echōh kirrvkvren.
4. Ekvnv heeriiyōfv echerokkōechiiyvtet ōmis: atōtkitv mōmechvraniie vmichkvtē risyōkpōyiis.
5. Hiiyōmat aeah''! Chvrki tōyitskati cheme ma'hōsat echepakiiye ekvnv hōchvchkekōf ma arokkōechkv ōchiiyvtē, etā'wvn svchvrokkōechvs.
6. Ekvnv istvlki eñkvpvke ma isti vmichkvtē chehōchifkv inkirkōechiiyvtet ōmis: che-nakit ōmakin; mōmin chemit vmichkvtet ōmis, mōmin chimōpōnvkv mōmechv-kvtet ōmakis.
7. Hiiyōmati naki istōmiis amichkvtē ōmvlkvt chemi achiñkvpvket ōmati kirrvkvtet ōma'kis.

one can find its bottom or extent."—*Luther*. "The right understanding of it surpasses the measure of faith which the Lord imparts to his people during their earthly pilgrimage."—*Spencer*.

8. Ωpōnvkv amichkvten imv'kiiyvtet
 ωmīkv mōmin akasvmkvtes, mōmit
 cheme achinkvpvken vtiiyvtet ωmati,
 mihin'wōsin kirrvkvttet ωm'akis, mōmit
 achatōtitskvttet ωmati akasvmkvttet-
 ωma'kis.
9. Mvn mimekōsapiit ōkiis; ekvnv istvlkin
 mimekōsapiit ōkakēs, mōmiis ma amich-
 kvten mimekōsapiis, chenakit ōma-
 ke'kv.
10. Mōmin chvnaki ōmvlkvt chena'kitis,
 mōmin chenaki ōmvlkvt chvnakitīs, mō-
 min mvt echvrokkēe chaket ōmis.
11. Mōmin hiiw'ōmati ōh'hatvlake yvmv e-
 kvnv vrvra'nakēs, mōmiisim heyv vmis-
 tvlki ta'wvt ekvnv fōllis, mōmin chema-
 lakiis. Chvrki-itimvpō'kōsitskat, che-
 hōchifkv ma''hōsati eterōpōten ma isti
 amichkvttet achayechvs, mōmin mvt hym-
 kōse pōme hymkōseyati etapōme hakv-
 ren.*

* 11. In this intercessory prayer the Savior—1, speaks of himself, his relation to the Father, and to mankind generally, (vs. 1-8;) 2, Jesus prays for his disciples; supplicating on their behalf, first, that they may be kept in his name, (vs. 11-16,) then that they may be sanctified in the truth, (vs. 17-19,) and 3, he expands over the whole future church—all who shall believe the Gospel in all time to come, (vs. 20-26.)

12. Ekvnv 'sapaklatin apakiit heeriiyōfv, che hōchifkv ōfvn achayechōsiiyvtet ōmis; mōmin hvmkōsiis sumkekēs, mōmiisim mahvmke istimirkv yōksvsekati ippechi tvlket [sumkis:]* Chehōfv imōpōnvkv sōwalakvtet sōfvtskvranatin ōmvtes.
13. Mōmin hiiyōmati chimalakiis; mōmin heyv naki hiiyōmakati ōpōnayiis ekvnv heeriiye emōñkit, ma vmistvlkit vmafvtskitv sōfatskōsin ōchake paren.
14. Chimōpōnvkv imakiiyvtet ōmis, mōmin ekvnv istvlkit inhōmichvkvvtet ōmis, ekvnv istvlki apv'ke tōkōt ōmakikv, vni ekvnv istvlki apv'ke tō'yakati etapō'mōsin.
15. Ekvnv sōssiichichkvren emekōsapiit ōkakēs, mōmiisim nak herekati eñkvpvken svpoglechichkaren.
16. Ekvnv istvlki apv'ke tō'yvkatī etapō'mōsin ekvnv istvlki apvke tōkōt ōmakis.

* 12. Son of perdition.—“The expression must mean one who is deserving of, and devoted to, perdition.”—*Bloomfield*. “One who is given over to destruction.”—*Olshausen*. The same words occur in 2 Thess. 2: 3, in application to Antichrist, who has ever sought the destruction of the true church.

17. Chim᠓ᠫᠦᠨᠪᠦᠬᠦ mihinwvt ᠓ᠤᠮᠢᠰ; chim
᠓ᠫᠦᠨᠪᠦᠬᠦ mihin'wv eter᠓ᠫᠦᠨᠲᠡᠨ ᠨᠠᠪᠦᠷᠦᠬᠢᠲᠦ
imakeeyvs.
18. Ekvᠨᠦ ᠠ-achᠣᠲᠣᠲᠢᠠᠬᠢᠲᠦᠲᠦ ᠓ᠤᠮᠢᠨ, matap-
ᠤᠮᠤᠰᠢᠨ ᠦᠨᠢᠪᠤᠪᠤ ekvᠨᠦ istvlki ᠣᠬᠲᠦᠲᠢᠢᠶᠲᠦᠲᠦ
᠓ᠤᠮᠢᠰ.
19. Mᠤᠮᠢᠨ ᠮᠠ ᠢᠲᠢ ᠠᠷᠠᠬ'ᠦᠪᠦᠨ ᠦᠮᠠᠲᠦᠲᠦᠬᠢᠲᠦ ᠬᠦᠮ-
ᠤᠰᠢᠨ ᠤᠮᠤᠮᠡᠴᠢᠢᠠᠨᠢᠲᠦ ᠓ᠤᠮᠢᠰ, mᠤᠮᠢᠨ ᠮᠣᠪᠦ
ᠪᠣ'' mihinwv eter᠓ᠫᠦᠨᠲᠡᠨ imatᠦᠲᠦᠬᠢᠲᠦ ᠬᠦᠮ-
ᠦᠲᠦ ᠤᠮᠤᠮᠡᠴᠢᠢᠠᠨᠦᠪᠦᠨ.
20. Heyv ᠦᠮᠢᠰᠲᠦᠬᠢ ᠲᠦᠪ'ᠦᠰᠢᠨ ᠮᠢᠮᠡᠦᠦᠰᠠᠫᠢᠫᠢᠲᠦ
ᠣᠦᠦᠦᠦᠦᠰ, mᠤᠮᠤᠮᠢᠰᠢᠮ ᠮᠠ ᠢᠲᠢ ᠢᠮ᠓ᠫᠦᠨᠪᠦᠬᠦ
eter᠓ᠫᠦᠲᠦ ᠠᠠᠠᠪᠠᠬ'ᠬᠠᠦᠰᠦᠮᠦᠦᠦᠪᠦᠷᠠᠨᠠᠲᠢ ᠪᠣᠪᠦᠰᠢᠰ.*
21. ᠓ᠮᠦᠪᠦᠬᠲᠦ ᠬᠦᠮᠦᠦᠰᠦ ᠬᠠ'ᠦᠪᠦᠦᠪᠦᠨ, Chvrki
ᠲᠣᠶᠢᠠᠬᠦᠬᠠᠲ ᠠᠠᠠᠪᠦᠫᠢᠦᠬᠢᠠᠨ, Vnew echepii-
ᠦᠨ ᠓ᠮᠦᠪᠦᠬᠲᠦ ᠤᠫᠦᠪᠦᠨ ᠬᠦᠮᠦᠦᠰᠦ ᠬᠠᠦᠦᠦᠪᠦᠨ
ᠤᠫᠦᠫᠦᠪᠦᠨ: ᠠᠠᠠᠲᠣᠲᠢᠠᠬᠢᠲᠦᠬᠦᠲᠦ ᠤᠮᠠᠲᠢ ᠤᠦᠪᠦᠨ
ᠢᠰᠲᠦᠪᠦᠬᠢᠲᠦ ᠠᠦᠠᠰᠦᠮᠦᠦᠦᠪᠦᠨ.
22. Mᠤᠮᠢᠨ ᠠᠷᠠᠦᠦᠦᠠᠠᠬᠦᠦ ᠮᠠ ᠠᠮᠢᠠᠬᠦᠦᠲᠦᠨ, ᠦᠨᠢ

* 20. Here the Savior's petition enlarges, until it embraces "all that shall ever believe on him." For one, I believe that the full answer to this petition is yet future. That the union of all God's dear children, according to the Savior's petition, is *not yet* accomplished, but *will* be. Not by *force*, nor the enacting of laws, nor yet by a surrender of principle; but by the POWER OF TRUTH, AND BY THE HOLY SPIRIT.

wō' imvkiiyatet ōmis: pōmi hvmkōse-yati, etapō'mit mow wō hvmkōse hakv-kvren.

23. Vnit [vmistvlki] ōfvn apiikiiyetēn mōmin chemew achvpiikichkin mvt hvmkōse itti-mapō'kōse hakakeparen: ekvnv istvlkit achatōtichkvtet ōmit achvnōkichichkvtet ōmit matapōmōsin vmistvlki wō vnō-kichichkatet ōmati kirrake''paren.

24. Chvrke'', ma isti amichkatet istvmvn liikiiyati achapakit [hvlwe tvlōfv] afvch kitv amichkvten hechake'paren, kōmepii''yet ōmis: ekvnv hōchvchkekō emōñkv achvnōkichich kvtet ōmikv.

25. Aeahah'! Chvrke fvchvtvlkōse-afastv tōy-ichkati, ekvnv istvlki chekirrvkekates: mōmiis vnit chekirriiyvtet ōmis, achatōtichkvtet ōmati, heyv vmistvlki kirrvkvtet ōmis.*

26. Mōmin chehōchifkv inkirkōechvkiiyvtet

* 25. "That the love with which thou hast loved me may be in them, (i. e. enjoyed by them, that they may be the objects of thy Fatherly care, and attain happiness both in this world and the next,) and that I may be in them, namely, by my spiritual presence, that they may remain united with me in the same holy cause, of promoting the salvation of men."—*Bloomfield*.

ωmis, mωmit inkirkœechiie emωñkvres :
ma vnωkichkv sachanωkechichkvtet mω-
min Vni wω' ωfvtakin apakaret.

SITINTVCHKE XVIII.

1. MωMIN Chesvs heyv ωpōnvkv ωpōnah'-
yōfvt, imistvlkin apa'kit hv'tchi Achinnv
hv'tchi* hōchifken tōh'tvpalvn nak-
ahēhckēchi liiketōmin, mvn ayvtes, mω-
mit imistvlki apakit rō''cheyvtes.
2. Mωmin Chutvs Chesvs vnravvlki issepœe-
chvtet mow wω' ma chvpōfēchi kirreta-
tes : Chesvs imistvlki seyvpayit ittiwōlle
tvntōn irrōriichet ωmvtetōkv.
3. Mωmōf ahakv chvlvki afastvlki simeyv-
piiyvlkit Fālvsevlkin tōhkvkēt Chutvs'in
isti sulke kvpvtvnlki svpvken inhich-
kœecha''kin, kōlke kōllichvkvtēn, ischa-

* 1. Achinv hv'tchi Setlvn, mωmit kitlvn, (Cedron or Kidron.) "It would seem probable that the name meant 'the brook of Cedars.'"—*Bloomfield, in loc.* "Kidron is, in Heb., the name of a brook near Jerusalem. The name, when written in Gr. characters, coincides with the gen. pl. κεδρος, a cedar."—*G. Campbell.*

wit, mōmit ittō kēlichvkvte wō, mōmit sittipekvn ōchit, mvn yiichvtes.

4. Chesvs nakōmvlkv ōh'halakvranati kerrekv, ōh'hah'yit, kēt istiimvn hōpōyachkehakis? kiichvtes.
5. Imayōpōskakit, Chesvs Nasvlen tvlōfv aōsatin [hōpōyes kiichakin] Vnit mvt, tōyiis Chesvsit kiichvtes. Mōmin Chutvs vnrāpvlki issipōechvte wō' mvn istvpakit hōervtes.
6. Mōmōf Vnit mvt tōyiis kiichakatin apā'kōsin vchekillet vpe'yit ekvnvn irtvkpvlatkvtes.
7. Mōmōf hatv'm Chesvsit imvpōhit kēt istiimvn hōpōyachkehakis? kiichin: Chesvs Nasvlen tvlōfv aōssatin hōpōyes; kiichakvtes.
8. Chesvs imayōpōskit, Vnit mvt tōyiis chekiihchakiis: Mōñkv vnin chahōpōyachkin ōmati, heyv istit emekōmat apeye'pekvs:
9. Ma isti vmichkvte hvmkōsiis vnsumkēs make ōpōnayvtet sōfvchkvren.
10. Mōmōf Siimvn Petvt islāfkv chvpkōn ōchit, arōh'kit, ahākv chulvke āfastvlkī simeyvpiiyv insvlvfkin, hvchkō akvpīrv aliikatin intachvtes: ma svlvfki Mvlkvse hōchifkvttates.

11. Mōmōf Chesvsit Petvn islafkv chvpkōn ehōtin apiikepvs', kiichvtes: [istimirkv] halō Chvrki vmvte, kōt iskvranakōhakis? makvtes.*
12. Mōmōf isti sulkatit inkvpitvni, mōmit Chusvlki isti inwiikitv hayatin tōh'kvlkit Chesvs issah'kit wvniiyakovtes,
13. Mōmin halah'tit Anvs ta'wvn simōriichvtes. (Ma Anvs Kiiafvs ehiiwv irketates) mōmin ma Kiiafvs ma ωrōlōpe ωmōfv ahakv chulvke afastvlki simeyv-piiyv tates.
14. Hiiyōmat Kiiafvs, isti hvmkōsit isti ωmvlkv aroh'kvn elati miimvn ischinhe''-rakes, Chusvlki kiiche ittimpōnayvtet etawvt tates.
15. Mōmin Siimvn Petv hatvm Chesvs imisti hvmkin ittepakit Chesvs achokkahōyvtes: ahakv achulvki afastvlki simeyvpiiyyvt ma imisti hvmkati kirret ωmin, Chesvs apakit ma ehōti recheyvtes.†

* 11. From this entire narrative may be learned the fact that, after our Savior knew his hour had come, he no longer evaded his enemies. No man could have taken his life from him; but he freely gave it for us.

† 15-17, &c. All the Evangelists give an account of Peter's denial of Christ. By taking all the accounts toge-

16. Mōmiis Petvt fittvn ahowkin aheervtes.
Mōmōf ma Chesvs imisti hvmkati ahakv-
achulvke afastvlki simeyvpīiyv kirratit
hēkte ahowke vhechiichvn ittimpōnah'-
yit, ōsiiyit, Petvn rascheyvtes.
17. Mōmōfvn hēkte mvnit'te ahowke ahe-
chiichatit, kēt chemewō heyv hōnvvnwv
imisti tōyichkekōhakis? Petvn kiichin.
Petvt mvtōyakēs, kiichvtes.
18. Mōmin kvpitvnlkit sylvfkvlnkin tōh'-
kvlnkit, (kvsvppet ōmikv) tōra'wvn tōt-
kvn ishayit mvn svpaklit ehiiyechakvtes;
mōmin Petvt mvn istapakit hēerit, ehii-
yechvtes.
19. Mōmōfvn ahakv achulvke afastvlki
simeyvpīiyvt Chesvsin imistvlki ōh'fvt-
chvn impōhit naki istimvhayvten impō-
hvtes.
20. Chesvsit imayōpōskit, ekvnv istvlki
imvrana'yvkēt ōpōniiyii'yvtes, mōmit
Chusvlki mimekōsvpkv chēkō ōfv isti

ther, we learn: 1. That Christ foretold it—"Peter; Satan hath desired thee," &c. 2. He denied Christ three times, which was a great sin. 3. His *faith* did not utterly fail, "I have prayed for thee, &c. He went out and wept bitterly." 4. Repentance should follow sin; and public confession. See Note on chap. 21 : 17.

imahayiiye emōñkvtis, mōmit Chusvlki
mimēkōsvpkv.chēkō rokkō mah'hi ωfyn,
Chusvlki nakafte emōñkv isti imahayiiye
emōñkvtis, mōmit eh''kōse nakin makii-
yvte sekēs, kiichvtes :

21. Kēt nakit istōmatin vmpōhachkehakis?
Naki kiichakiiye pōhakovte miimvn im-
pōhvkis, hiiyōmati naki makiiyvte kir-
rakes.
22. Mōmin Chesvs hvmmakit ωpōnah'yō-
fyn, kvpitvni hvmkīt ma'tawv hēervtet,
iñki tvpiksii'chet Chesysin isnvfiikit; kēt
ahakv chulvke afastvlki simeyvpiiyn nakit
imayōpōskichkehakis? kiichvtes.
23. Chesvsit, imayōpōskit, naki he'rekōn
ōpnayayvteten ōmati, mv nak herekatin
achōh'kirkeechvs: mōmiisim fvtchvn
ōpōna'yiiyvteten ōmati, kēt nakit istō-
matin chanafkichkehakis? kiichvtes.*
24. Hiiyōmati Anvs Chesvs wvnvken Kiiefvs
ahakv chulvke afastvlki simeyapiiyn
ōh'tete tates.

* 23. Although the Savior meekly submitted to his foes, yet he boldly vindicates himself with truth and reason, "if I have spoken well, why smites thou me?" We have no account of his turning "the other cheek," according to Matt. 5, which shows that we must not take that literally.

25. Mōmin Siimvn Petvt heerit ehiiyechvtes :
mōñkv ket chemewō imistvlki hvmkat
tōyichkekōhakis? kiichakin; ehelokseh-
chit, mvttoyakēs, makvtes.
26. Ahakv chulvki afastvlki simeyvpīiyv in-
svlvfki hvmkit (Ma Petv hvchkō inta-
chvte enahvmkit ōmit) ket chvpōfēchi
ōfvChesvs apakichkin chehechvkat hakis?
kiichvtes.
27. Mōmōf hatvm' Petvt eheloksechvtes;
mōmatin apakōsin tettōlōsit hakvtes.
28. Mōmōf Chesvs hala'tit Kiiefvs [ehōti]
iñkvpvke fvtchechkv-chōkōn sōh'hapeyv-
tes: mōmin hvtn haket ōmin, mōmin
Chusvlki ma fvtchechkv chōkō ōfv rise-
cheyeka'tes; rischeyin ōmati, e-achaye-
chakvtet mahōpvñke ittītayekv: mōmin
ōh'hōyanv hōmpitv rokkōn hōmpvkv-
ret eyachvketōkv.*
29. Mōmōf Piilvt ōsiiyit ōh'hah'yit, heyv

* 28. The self-righteous Jews would not go into the house of a Gentile, "lest they should be defiled;" yet they did not scruple to condemn to death the Innocent Lamb of God! And, to aggravate their guilt, they would call for his blood to be on them and their children! For this they have been made "a hissing and a byeword" among all nations.

- h᠋ᠣᠨᠪᠨᠠᠩᠭᠤᠪᠠ k᠋ᠥᠲᠤ ᠨᠠᠭᠢᠲᠢ ᠢᠮᠮᠪᠲᠤᠰᠤ ᠬᠢᠢᠴᠠᠬᠠᠭᠬᠡ-
hᠠᠭᠢᠰᠢ? ᠬᠢᠢᠴᠢᠪᠲᠤᠰᠤ.
30. Mᠣᠮᠢᠨ ᠢᠮᠠᠶᠣᠫᠣᠰᠬᠠᠭᠢᠲᠢ ᠢᠰᠢ ᠨᠠᠣᠷᠭᠢᠲᠢᠪᠢ
ᠬᠠᠶᠢ ᠲᠣᠬᠤᠨ ᠣᠮᠠᠲᠢ, ᠢᠰᠢᠶᠢᠢᠴᠢᠬᠢᠲᠢ ᠶᠡᠴᠢᠨ-ᠠᠶᠢᠨ-
ᠬᠡᠭᠪᠨᠲᠣᠮᠢᠰᠢ, ᠬᠢᠢᠴᠠᠭᠪᠲᠤᠰᠤ.
31. Mᠣᠮᠣᠫᠤᠯᠢ Pᠢᠢᠯᠲᠤ ᠢᠰᠢᠲᠢ ᠴᠢᠮᠢᠪᠬᠠᠭᠢ ᠲᠠᠭᠢ ᠠᠴᠣᠭᠠ-
ᠭᠢᠶᠢᠨ ᠢᠨᠪᠲᠢᠴᠢᠬᠡᠴᠢᠬᠢᠰᠢ, ᠬᠢᠢᠴᠢᠪᠲᠤᠰᠤ. Mᠣᠨᠭᠢᠪᠢ
ᠴᠢᠰᠤᠪᠯᠭᠢᠲᠢ ᠫᠣᠮᠢ ᠢᠰᠢ ᠢᠰᠲᠣᠮᠢᠰᠢ ᠡᠯᠡᠴᠢᠬᠡᠶᠢᠷᠡ
ᠠᠬᠠᠭᠢᠲᠢ ᠫᠡᠨᠠᠫᠤᠶᠡᠴᠢᠬᠢᠲᠢ ᠣᠮᠢᠰᠢ; ᠬᠢᠢᠴᠠᠭᠪᠲᠤᠰᠤ.
32. Mᠠ ᠴᠢᠰᠤᠰᠢ ᠢᠨᠨᠠᠭᠢ ᠮᠠᠭᠢᠲᠢᠪᠢ ᠢᠯᠭᠢ ᠢᠰᠲᠣᠮᠡ ᠡᠯᠪᠠ-
ᠷᠠᠨᠠᠲᠢᠲᠢ ᠣᠬᠢᠮᠢᠯᠢᠢᠴᠢᠶᠢ ᠣᠫᠣᠨᠠᠶᠢᠲᠤᠲᠤ ᠰᠣᠬᠢᠪᠴᠢᠬᠢ-
ᠭᠢᠷᠢᠨ.*
33. Mᠣᠮᠣᠫᠤᠯᠢ Pᠢᠢᠯᠲᠤ ᠬᠠᠲᠢᠪᠢᠮᠢ ᠪᠲᠢᠴᠢᠬᠡᠴᠢᠭᠢ ᠴᠡᠬᠣᠷᠢ
ᠴᠢᠬᠡᠬᠢᠶᠢᠲᠢ, ᠴᠢᠰᠤᠰᠢ ᠢᠨᠬᠢᠶᠢᠢᠭᠢᠲᠢ, ᠬᠡᠲᠢ ᠴᠢᠰᠤᠪᠯᠭᠢᠲᠢ
ᠢᠮᠢᠶᠢᠭᠢ ᠲᠣᠶᠢᠴᠢᠬᠡᠬᠠᠭᠢᠰᠢ? ᠬᠢᠢᠴᠢᠨ.
34. ᠴᠢᠰᠤᠰᠢᠲᠢ ᠢᠮᠠᠶᠣᠫᠣᠰᠬᠢᠲᠢ ᠬᠡᠲᠢ ᠬᠡᠮᠢ
ᠬᠣᠮᠠᠲᠢᠲᠢ ᠮᠠᠭᠢᠲᠢ ᠪᠢᠫᠣᠬᠢᠲᠢ ᠣᠬᠢᠴᠢᠬᠡᠬᠠᠭᠢᠰᠢ?
ᠬᠡᠲᠢ ᠮᠣᠨᠭᠢᠨ ᠡᠲᠢᠲᠢ ᠢᠫᠣᠬᠢᠲᠢ, ᠴᠢᠬᠢᠢᠴᠢᠨ
ᠣᠬᠢᠴᠢᠬᠡᠬᠠᠭᠢᠰᠢ? ᠬᠢᠢᠴᠢᠪᠲᠤᠰᠤ.
35. Pᠢᠢᠯᠲᠤ ᠢᠮᠠᠶᠣᠫᠣᠰᠬᠢᠲᠢ ᠬᠡᠲᠢ ᠴᠢᠰᠤᠪᠯᠭᠢᠲᠢ ᠲᠣᠶᠢᠶᠢᠨ-
ᠬᠠᠭᠢᠰᠢ? ᠴᠢᠮᠡᠲᠢᠪᠣᠫᠤᠶᠢᠮᠭᠢᠯᠭᠢᠲᠢ ᠠᠬᠠᠭᠢ ᠴᠢᠨ-

* 32. This saying is recorded Matt. 20 : 19; *That he should be delivered to the Gentiles, and should be crucified.* Christ knew all about what sort of death he would die, before he came into the world. If he had been put to death by the Jews, it would not have been by crucifixion, for that was a Roman punishment.

lvki afastvlkit simeyvpiiylkit ωmakis ;
kēt nakin istōmichkehakis? kiichin.

36. Chesvsit imayωpōskit vmitvlwvlki im-
mikω tōyiiyati yvmv ekvnvlki tōkōt
ōmis, vmitvlwvlki immikkō tōyiiyatit
yvmv ekvnvlkit ωmvtin ωmati, vmtōt-
kvlkit isti tepōyin Chusvlki chvsepōehō-
chekvntōmis: mōmiis vmitvlwvlki im-
mikkō tōyiiyati [yvmv ekvnvlki] tōkōt
ōmis.*

37. Mōñkv, kēt mikkō tōyichkehakis? Pii-
lvtit kiichin : Chesvsit imayωpōskit, mik-
kō tōyichkis, makichkis. Mihinwv kir-
kōecharet ; heyv mōmvrānayātīt yvmv
ekvnv chahichkvtet ωmis ; mōmin heyvt
ōmechiichin ekvnv alakiiyvtet ωmis :
isti ωmvlkvt mihinwv mapayechakatit
vmōpōnvkv pōhvket ωmis, kiichvtes.

38. Piilvt, kēt nakit mihinwv tōhakis? kii-

* 36. "The sense is: [I am a king, it is true, but] my kingdom is not a temporal one, but entirely spiritual. If my kingdom had been of this world, I should have collected about me vast numbers of my countrymen. These would have defended me against the attacks of my Jewish adversaries. But as I have done nothing of this sort, it is plain that my kingdom does not interfere with earthly governments."—(*Tittm.*) in *Bloomfield*.

chin. Mōmin heyv kiih'chōfv̄t, hatvm
 ᠓sii'yit Chusvlkin ᠓h'hayit, naki immv̄tte
 tati kerriye sekēs kiichv̄tes.

39. Mōmiis ᠓h'hōyanv chinchokkv̄kōfv̄
 [isti naki immv̄ttv̄ke sv̄poklatin] hvm-
 kv̄ntōn chinwiikv̄kiiyen chimmōmechv̄-
 karen ᠓chepachket ᠓mikv̄: mōñkv̄ kēt
 Chusvlki immikkōn chim᠓siichv̄karen
 kōmachkehakis? kiichin.

40. Mōmōf isti ᠓mvlkv̄t hatvm yikchiichet
 ishōe''kit heyv hōnv̄nwvn ᠓h'michkv̄s,
 mōmiisim Palapvs miimvn ᠓'mvs, kiicha-
 kv̄tes. Mōmin hiiyōmat Palapvs isti,
 yikchitvn sōh'fv̄nkit nake inhōrkōpvt
 ᠓mv̄tes.*

* 40. "The Jews prefer Barabbas, a robber, before the holy and innocent Jesus: *They all cried out, saying, not this man, but Barabbas.* Learn hence, that no persons, how wicked and vile soever, are so odious in the eyes of the enemies of God as Christ himself was, and his friends and followers now are: Christ did find it thus in his own person while on earth: Barabbas, a robber, was preferred before him; and now he is in heaven, he suffers in his members [or rather his members suffer in like manner] the filth of the world being preferred before them."—*Burkett.*

SITINTVCHKE XIX.

1. Mōñkv mōmōf Piilvt Chesvs halah'tit.
rōkafates.
2. Mōmin sulitawvlkit ittō fvski-kōlōlōken
hōtah'nit, ekvn emōh'liichah'kit, mōmit
kapv chate ōklōsten vtchechakvtes.
3. Ket! Chvsvlki immikkōt! kiichakit
Mōmit iñkin isnvfkakvtes.
4. Mōñkv Piilvt hatv'm ōsiyit, hiiyōmat,
hechachkin ischimvlakakiis, nakit immv-
tetati kirrvkati kirrepachkvren; kiicha-
kvtes.
5. Mōmōf Chesvs ittōfvski hōtvnken kō-
h'liichit, kapv chate-sōklōsten vtchet ala-
kvtes. Mōmin hōvnwv hechv'kis, Pii-
lvt kiichakvtes.
6. Mōñkv ahakv chulvke afastvlki simeyv-
piiyvlket, kvpetvnlki tōh'kvket hecha-
kōfv, tōhwelepkn sarariichachkin atar-
kit illipekvs, tōh'welepkn sarariichach-
kin atarkit illipekvs; yikchen ishōeh'ka-
kit, makakvtes. Chemetaki miimvt issit
tōhwelepkv atarrachkin illipekvs; vni

nakit immvtetati kerriyesekōkv, Piilvt
kiichvtes.*

7. Chusvlkit imayōpōskit, ahakv ōches,
mōmin pōmahakv achokkiiyetat eh'lvra-
nat tvlkōsis, Chehōfv Ippechi tō eyōme-
chetōkv, kiichakvtes.

8. Mōñkv Piilvt ma ωpōnvkv pōhōfv
ōh'hatvlakin fiksumkekv ;†

9. Hatvm ah'yit fvtchechkv chēkō recheh'-
yit, kēt istvmiin atichketōhakis? Chesvsin
kiichvtes. Mōmiisim Chesvsit imayōpō-
skekates.

10. Mōmōf Piilvt, kēt vmpōniiyichkekeōha-
kis? kiichit kēt yikchetv ōchiit tōhwe-
lepkv echetahriin chillippe ittitayat kir-

* 6. The Roman cross was sometimes made like a T, and sometimes like an X. The body was usually fastened to the upright beam by nailing the feet to it, and on the transverse piece by nailing the hands. This horrible punishment was seldom inflicted on any but slaves, and for the worst offences.

† 8. Pilate was the more afraid. "Namely, to condemn him to be crucified. Pilate's apprehension arose probably from an impression, such as he could not suppress, that Jesus was at least a very extraordinary person, if not the character he claimed to be."—*Bloomfield*. May it not have been from the fact that such a charge did not properly come under his jurisdiction?

- richkekōhakis? mōmit yikchitv ōchiit
chewiikhkiit echōssiichiye ittitiyati kir-
richkekōhakis? kiichvtes.
11. Chesvsit imayōpōskit, yikchetv sachvnra-
pōechkv ōchichkekō ittitayes, hvlwe
miimv vten chimhōyet ōmekōn ōmati:
mōñkv ma isti svchvlakati miimvt naōr-
kitv ōhatvlakīn ōchet ōmis.
12. Mōmin ma ōh'hatvlake ayati, Piilvt
wiikit ōsiichkv n kōmvtes: mōmiisim,
heyv hōvnv wv ayechiichichkin ōmati,
Sesv mikkō inhissi tōyichkekōs; Chu-
svlkit yikchen ishōekit makakvtes: istii-
mvt mikkō tō eyōmechatī Sesv mikkōn
vnrāpōechet ōpōnayet ōmes, kiichakvtes.
13. Mōñkv ōpōnvkv hiiyōmakati Piilvt
pōhōfv t, Chesvsin svlakvtes; mōmit fvt-
chechkv ōh'liiketv n yōliikvtes, chvtō
achake pvtiichakvtet ōmin, Hepluvlki
Keperv* hōchifvket ōmvtes.
14. Mōmōf ōh'hōyanv emittetakōechkv
[nitta] tates, mōmit fvtchvliikat mahe
tates:† mōmin chimmikkōn hechvkis!
Chusvlkin Piilvt kiichvtes.

* 13. Gabbatha.

† 14. "About the sixth hour" of Jewish time was about
our 12 o'clock, *fvchvliikat mahe*. Our Savior was nailed

15. Mōmiisim etiin svpeyv kis ! etiin svpeyv-
kis ! tōh'welepkn atarrachkin illipekvs !
Chusvlkit yikchen ishōeh'kit makakvtes.
Mōmin Piilvt ket chimmikkō taki tōh-
welepkn atarriin elvranehakis ? kiichvtes.
Ahakv chulvke afastvlki simeyvpīiyvlkit
imayōpōskit pōmmikkō etv ōchekēs,
mōmiis Sesv tvlkōsis, kiichakvtes.
16. Mōnkvn Piilvt Chesvsin atarrakin elvranin
Chvsvlkin inwiikvtes. Mōmin Chesvsin
halatah'kit etvmiin esapeyvtes.
17. Isti-ekvfōni liikvn hōchifakatin, mōmin
Hepluvlki Kvlkōrv [hōchifakatin] : imi-
tōhwelepkn karōnit risōrvtes.
18. Ma tōh'welepkn sarariihōche ishēere elv-
ranati, mōmin e'tv hōkōlit apakvtes ;
hvmkit akvskvnvn ishēerin, hvmkit akv-
pirrvn ishēerin, Chesvsit innvrkvpvn
ishēervtes.
19. Mōmin Piilvt chōkv-ōnvpv sōh'haliich-
kn chōh'yit, tōh'welepkn saliichvtes.
Mōmin chōkv hvmmaket ōmvtes. CHE-
SUS NASELVNVLKI CHUSVLKI IMMIKKō.*

to the cross about 12 o'clock, and hung there till the ninth hour, that is, about 3 o'clock in the afternoon ; all this time darkness covered the earth.

* 19. The variation in the records of the Evangelists, in regard to this inscription, is very slight ; and only such as

20. Heyv chōkv Chusvlki sulket timpōnay-
vtes, ma ekvnv Chesvs atarke elvte Che-
luselv̄m tvlōfv vnakvt ōmikv: mōmin
Hepluvlki imōpōnykv̄n ishōtchet ōmit,
mōmit Klekv̄lki wō, mōmit Lōmv̄nvlki
wō, ishōtchet ōmikv.
21. Mōmōf Chusvlki ahakv chulvke afastvlki
simeyvpiīyvlkit, Chusvlki immikkō make
chōh'yichkvs; mōmiis Chusvlki im-
mikkō tōyiis, makvtes make miimv̄n
[chōyvs] Chusvlkit Piilvtin kiichakin.
22. Piilvt imayōpōskit, naki chōyayati
[mōmikvs kōmiit] chōyiit ōmiis, kii-
chvtes.
23. Mōmōf Sulitawvlki, Chesvs ittōh whe-
lep̄kv sarariichit ischokheh'chōfv̄t imvt-
chōsvke chah'wit, imaroh'kv apōke ōstin
apōh'yit, mōmin apōke hvmkat sulitawv
hvmke aroh'kv̄n ōmvtes: mōmit inkapv
wō' chawvtes: ma ka'pv aherkekōt ōmv-
tes; mōmiis ittilliik hvmkōse tvrket
ōmvtes.

would naturally occur in translating from different lan-
guages. It was written in Greek, Latin, and Hebrew. As
Luke and John wrote for the Gentiles, they would prefer
the Greek inscription; Matthew, addressing the Jews, the
Hebrew; and Mark, writing to the Romans, the Latin.
We have it in Creek—JESUS, NAZARENE, JEWS THEIR KING.

24. Mōmet ωmikv selah'lečeket istiimvt
 ωmyranati ittimentalake'ris ittikii-cha-
 kvtes: ωwalvki ωwalle chōkv ishaykv-
 tet, vmytchōsvke emeta'wvt ittikvpiicha-
 kvtes, mōmit vnkapyv istiimvt ωmyranati
 ittimentvla'kvtes, maketyt sōfvchkaren.
 Mōñkv sulitawvlkit heyv naki mōmecha-
 kit ωmytes.*
25. Mōmōf Chesvs ichkit, mōmin ittichok-
 kat, Meli Kleōfvs ehiiwvn, Mōmin Meli
 Mektvlen, is mōmit, Chesvs me tōh'we-
 lepkv anakvn sapoklvtes.
26. Mōmōf Chesvs ichkin heh'chit, imisti
 vnōkechōsatit anakvn hōerin hechōfv
 Hēkte tōyichkati, chichhōswvn hechv's!
 Chesvsit ichkin kiichytes.
27. Mōmōf ma imistin chichkin hechv's!
 Chesvsit kiichytes. Mōmin mahysi iskir-
 kv ate'kōsin ma imistit Chesvs ichkin
 eapayepitemema'hōsati ehōtin isayepvtes.
28. Heyv imōhyupvn, Chesvsit hiiyōmati

* 24. For the particular prophecy alluded to in this verse, see Ps. 22 : 19. Some commentators think that the passage referred to David himself, and to the rebellion of Absalom ; but it should be remembered that David was an eminent type of Christ, and that the Evangelist here teaches that it was a prophecy that had its fulfilment in Christ.

- nakōmvlkv̄t risyōkpōkin kerrit, ōwa
l̄vlki ōwalle chōkv̄ ishayvkv̄tet sōfv̄tch-
kv̄ren, chawv̄ñkis, makv̄tes.
29. Hiiyōmati ōewv̄ achv̄nk̄v̄ ōetōksi fv̄chket
isliikv̄tes : mōmin ōehv̄tk̄v̄ okpv̄tten*
ōetōksin isfv̄chēh''chit, mōmit ahōswv̄
hisv̄p hōchifken sōh'l̄ih'chit echōkw̄vn
simv̄tikkehōyv̄tes.
30. Mōñkv̄ Chesvs ōetōksi inhichiikōfv̄t,
risyōkpōkep̄is mah'kit, ek̄vn pōtōȳiih-
chit, ele'pv̄tes.
31. Chusvl̄ki, mō'hōyanv̄ imittetakeōechkv̄
nittat ōmik̄v̄, isti p̄v̄sv̄tke, nittachakeōchi
tōhwelep̄kv̄ v̄tv̄rtake emōñkeKaren, (ma
nitta chakeōchi nitta rok̄ket ōmik̄v̄) hv̄ffin-
inkacheh'yit etiin akōehōyv̄ren, Piilv̄tin
impōhakv̄tes.†
32. Mōmōf sulitawvl̄kit ȳiih'chit inhēm̄v̄

* 29. As there is no Creek name for *sponge*, I have given it a descriptive one, *ōehv̄tk̄v̄ okpv̄tten*. I have transferred the word *hyssop* (*hisv̄p*). It is termed a *reed* by Matt. and Mark ; and it appears that a species of *hyssop*, with a reedy stalk, about two feet long, grew about Jerusalem. (See Ex. 12 : 22 ; Num. 19 : 18 ; 1 Kings 4 : 33 ; Ps. 51 : 7.

† 31. It was a common custom to break the legs of criminals upon the cross ; which was done, we are told, at the instep with an iron mallet, the sooner to put them out of pain. Nearly every particular pertaining to the cruci-

vtvrkatin hvfi inkacheh'yit, mōmin
hvmki Chesvs apake atvrkatin mōwwω,
inkvcheyakvtes.

33. Mōmiisim Chesvsin inyiichōfv̄t illipvte-
tōmin hechah'kit, hvfi inkvcheyvke-
kates.

34. Mōmiis Sulitawvlki hvmkit chōfēnfvs-
kin invchi atokhvken isinsekeh''yin, mō-
min chatv' ōewv ittipvket asōssit fiih'-
nvtes.

35. Mōmin isti heh'chōsvtet ōnayetōmis,
mōmin innakōnvkv mihinwōsis, mōmin
mihinwōsin ōkati keñ''rōses, ma akas-
vmepa'chka'ren.*

36. Ōwalvlki ōwalle chōkv ishayvkv̄tet,
efōni hvmkōsiis kvchkekares makvkv̄tet
sōh'fatsket ōmikv; heyv naki hiiyōma-
kati mōmit ōmvtes.†

fixion of Christ was a subject of prophecy; accordingly the soldiers did not break his legs that the Scriptures might be fulfilled. See Ps. 22: 14—34: 20—35: 10.

* 35. Bloomfield renders the verse thus:—"And one who was an eye-witness [to the circumstance] (namely John himself) testifieth to the truth of this, and his testimony is true: yea he is conscious that he speaks the truth, so that ye may rely on his testimony."

† 36. In addition to my reference to this verse on the previous page, I would remark that the Paschal lamb was

37. Mōmin hatvm ōwalvkvtet hvmkit chō-fōnfvski issekeyakvtet ōh'rinayvkvres, maket ōmis.
38. Heyv imōh'yupyn Chōsif Elemrvlki Chesvs imistit ōmit ōmiisim Chusvlkin-impīŋkvletōkv [kirkeechekōt ōmīf] Chesvs innan issit etiin akōeyeh"piyes, makit Piilvtin impō'hvtes; mōmin Piilvt imakvsah'min, mōŋkv alah'kit Chesvs innan yesvtes.
39. Mōmin Nikōtemvs (inhōmv Chesvs, nire imvlakvtet,) mōwwō alakvtes, mōmit helōkwv ōme fvmichen, mōmit etv matapōmen tōh'kvlen, atarkv chōkpi hvmkat ma'hin isalakvtes.
40. Mōmōf Chesvs inna issah'kit hilōkwv ōme fvmih'che spiis hōchifakatit apah'yit, nak-hvtke hera'ke linnin* hōchifakatit svpvllayvtes, Chvsvlki isti inna likweka're achayechat etapōmōsin.

a type of Christ; and that the Jews were not allowed to break a bone of it. See Ex. 12 : 46. Numbers 9 : 12.

* 40. Linin kiichetv, tōtkvfvkv hvtki ōman. I transfer the word for a lack of a Creek name. Svpvllayakvtes, &c. "The word signifies *to prepare for burial*, whether by embalming or otherwise." — *Bloomfield*. "Which is the Jewish manner of embalming?" — *Camp-*

41. Hiiyω'mat Chesvs tωh'welepkv sararii-
hōche elati mahōsan nak ahechkechit-
liikvtes, mōmin ma ωfvn chvtω kōfket
mōchvset ωchvtes; mōmin hvti isti ma
ωfv wokkati sekōt ωmin.
- 42.* Mōñkv ma ωfvn Chesvs wōkkechakvtes
Chusvlki mōh'hōyanv imttitakeechkv
nittat ωmikhv, mōmin isti hōpilkv awo-
liichōset ωmikhv.

SITINTVCHKE XX.

1. NITTA 'ckakechi hv'tin'haken isyōmōch-
kōse emōnkvn Mele Mektvlen isti hō-
pilkv ωchatin alah'kit; ma isti hōpilkv
ωchati chvtōn etiin akōehōyetōn heh'-
chit.*

bell. In this verse I also transfer the *spice*, (*spis*) because the Creeks have no name of their own. They have adopted several English names of vegetables, and why not this? Some, I know, call it by a descriptive name, but it is too generie.

* 1. *Mitta achakθchi*.—The reason we call the first day of the week thus, is not because it is a simple *rest-day*, nor still less *holiday*, in popular phrase, but because it was the day on which our Lord arose. The Apostles and disciples observed it instead of the Jewish Sabbath, and so should all Christians.

2. Mōmōf litiikit Siimvn Petvn mōmit Chesvs imisti hvmki vnōke''chōsatin tepvken imalah'kit; Pōpōchasi hōpilkv ōssiuh'chit, issit etiimvn akoehōyis, mōmin istvmvn wokkechakat kirre''kēs, kii-chvtes.
3. Mōñkv Petvt, mōmin Chesus imisti hvmkin ittipakit ahōh'yit, isti-hōpilkv ōchatin alahōkvtes.
4. Mōñkv hōkōlvt tōkō'rkin, mōmin Chesvs imisti hvmkati miimvt Petvn mōntah'lit miimv ta''wvt isti-hōpilkv ōchati alakvtes.
5. Mōmit pōtōh'kit [ōfvn afvnnakit] vt-chō'svke [ishōpilkvte] apōkin hechit ōmiisim hvti eche'yekō emōñkvtes'.
6. Mōmōf Siimvn Petvt achokkalah'kit, mōmit isti hōpilkv ōchatin recheh'yit nak hvtkē [ishōpilkvte] apōkin he-chvtes;
7. Mōmin naktvskeche ekv iswvnakvtet, tōl''pōket etiin' nakhvtke [ishōpilkvte] apok'keket intvlket isliikvtes.
8. Mōmōf ma Chesvs imisti hvmki, isti hōpilkv ōchati inhōmv rōrvte wō'', echehyit, mōmit heh'chit, akvsamvtes.
9. Ōwalviki ōwallvte chōkv ishayvkvtē

ilkv hatv'm rainkawvpkares makvkvten
hvti kirrvkikω emōñkikv.

10. Mōmin Chesvs imistvlki [hōkōlv] ehēti takin hatvm ahōyepvtes.*
11. Mōmiisim Melit isti hōpilkv ōsset hakiikh'kit hōervtes; mōmin hakiikh'kit, pōtōh'kit isti hōpilkv ōfvn'afvn nakvtes,
12. Mōmit Chehōfv imistvlki hōkōlit hvtkē vchōyet, Chesvs inna wokkvte ekv ōchvten hvmt kit liikin, hvmt kit illi kkvten liikin, hechvtes.
13. Mōmin hōkte tōyitskat, kēt nakit istōmin hakiikh''kitska? Chehōfv imistvlkit kiichin; Chapōchasin issah''kit e'tiimvn istv'mvn wokkechakati kirrakōkv ōkiis. [Melit kiichvtes.]
14. Mōmin heyv mah'kōfv, rafēlōtii'kit, Chesvs hōerin hechvtes, mōmiis Chesvs tati kirrekates.
15. Mōmōfvn Chesvs, hōkte tōyichkat, kēt nakit istōmin hakiikh'kichka? istiimvn

* 10. You should not fail to observe and admire Mary's love to the Savior. She was the first to visit, and the last to leave, the sepulchre. She stood and wept, and stooped down and looked. They that seek Christ shall find him. Though Mary found not his dead body, she found that which was of greater comfort,—that He was risen.

hōpōyichka? kiichin nak ahēchkechi
chvōfēchi afastvtet ōkis kōmit, hō-
nvnwv tōyichkat chemit etiin issit
akēēichkinōmati, istvmvn wokkechich-
kati vmōnii'yvs, mōmin is''siit akēeye-
pares, kiichvtes.

16. Mele', Chesvs kiichin. Rafellōtiikit,
Lvponii, kiichvtes, (Lvponii makitv
Chapōkhase'', maketvt ōmis.)

17. Chachelah''yichkus;* Chvrki hvti aka-
wopkepakōemōñkikv: mōmiss ittichok-
keyaten ōh'hah'yit Chirkitaki, Chvrkin,
mōmit chin Chehōfvtaki, VnChehōfvn
[hate'tōsin] akawopkepvraniiis, rimō-
niiyvs; Chesvsit Melin kiichvtes.

18. Mele Mektilen alah'kit, Pōpōchasi heh''-
chiis, mōmin heyv ōpōnvkvn svmpō-
nah''yis, [makit] Chesvs imistvlkin imō-
nayvtes.

19. Mōmōf ma nitta mvma''hōsat inyvfki,
nittachakechit ōmin, Chesvs imistvlki

* 17. "Do not detain me at present," &c.—*Campbell*.
Bloomfield paraphrases thus: "Embrace me not; let me
go; do not waste the time in any demonstrations of affec-
tion and respect. You will have an opportunity of show-
ing this *afterwards*, for I am not immediately going to
take my departure from the earth," &c.

nakaf'tetōn ahōwki okhetkōketates Chu-
svlkin impiñklakikv, mōmōf Chesvs
alah'kit ittin'rawvn yehēerit afvchkitvt
echepakvkekvs, kiichvtes.

20. Mōmin hvmmake ωpōnah'yōfv̄t, iñki,
invchiwō hechiichakvtes. Mōmōf Epō-
chasi hechah'kōfv̄t imistvlkit afach'ka-
kōsvtes.

21. Mōmōf hatv'm Chesvsit afvchkitvt
echepa'kakekvs, kiih'chit: Chvrki acha-
tōtatet ōmin vni wō'' matapōmōsin
echetōtakiis, kiichvtes.

22. Mōmin hvmmake ωpōnah'yōfv̄t, herii-
chōset apōfkah'kit, Pōyvfikchv He'rv̄t
chinhihkvkekvs; kiichvtes.

23. Istiimvn innaōrkitvt iñkvpv'kikvs [ma-
kachhōfv̄t] mōmēt ōmvres: mōmin is-
tiimvn innaōrkitvt afikhē''nikvs, [kii-
chachkin ōmati] afikhēnet ōmvres:*

24. Isti pale hōkōlōh'kakati hvmk̄it Tomvs

* 23. Christ first conferred upon his Apostles the gift of the Holy Spirit in a miraculous manner, and then gave them the power of declaring the remission of sins in his name. None can forgive sins really but God only; and no one in this day has apostolical gifts nor apostolical authority save that which is given in the word of God. We can declare in Christ's name that whoever believes on him shall receive remission, &c., but we cannot remit sins.

pōktv kiihōchatit Chesvs alakōfv istv-pok'kekōkv.

25. Mōnkv Chesvs imistvlki apvlwvt, Pōpō-chasi hecheyvñkis, kiichakin. Achōpv sarah''kvte hechiit, chvñki wesakv okpii-kakō ate''kati, mōmit inv'chi atokhake chvñke impiikakō ate''kati, akasvmakō ittityis, makvtes.
26. Mōmin emōh'yupv nitta ischenvpakatin hatv'm Chesvs imistvlkit nvthōfv ahowki okhethōken apōkin, mvn Tomvs istapakvtes: mōmōf Chesvs alah'kit etin'rawvn heerit, yvmvskvt eche pvkvkekvs, kii-chvtes.
27. Mōmōf Chesvs, chiñki wesakv awiiyiyit, mōhmit chvñkin hechv's!; mōmit chiñkin awiiyiyit, chvnvchi atokhaken sv-mvsseke''yvs: akasvmekō emōñkeket, mōmiis akasvmvs, Tomvsin kiichvtes.*
28. Mōmin Tomvsit imayōpōskit, Chapō-chase'', mōmit Vn Chehōfv'', kiichvtes.†

* 27. Thomas did not mean to call in question the veracity of the other disciples; but, supposing they had been deceived by some spirit, he did not intend to believe unless he had the testimony of both sight and touch as to the identity and real bodily presence of Jesus. Learn, moreover, how condescending is our Savior to the infirmities of his saints. He will give the most satisfactory evidences.

† 28. Thomas was *slow* in forming his opinion, but was

29. Tomvse tōyyichkat, chahe''chichkekv
akvsa''michkis; Chesvsit kiichvtes; cha-
he'chvkkvte, sekii''sim mōmiis achōh''-
hakasvma'kvte inhera''ket ωmis.
30. Heyv nokchōkv ωfv ischōkekatī Chesvs
isti naki mōmechikō ittītayati sulken
imistvlki hechin mihinw'wōsin mōme-
chvtes.
31. Mōmiis heyv tawvt ischōket ωmis Kliist
ōme''tet; Chehōfv Ippēchit ωmati akv-
svmachkvren, mōmit akasamachkin
ωmati, hōchifkv eterōpōtten hesakitv
ōchepachkvren.

correct in the end. Every true Christian will have that same article in his creed—"My Lord, and my God." The Savior thought it "not robbery to be equal with God," and hence he would not explain to the Pharisees when they would stone him, because he made himself equal with God, nor would he chide his disciples for calling him by his proper name. Some interpreters, who deny the divinity of Christ, would pretend to say that the words were "a mere *formula* of admiration, as we say Good Lord!" but then the Savior would have chided Thomas for swearing!

SITINTVCHKE XXI.

1. HEYV naki hiiyōmah'ke emōh'yupvn
Tiipelevs'ōehesse rokkō liikatin, Chesvs
hatv'm imistvlkin e-emehichkōechvtes;
mōmit hiiyōme achokkiiyen e-emehich-
kōechvtes.
2. Siimvn Petv, mōmit Tomvs Pōktv kii-
hōchatit, mōmit Kelvle tvlwv rokkati
ōfv Kenv tvlwfōchi atat Ner'anyvltōn,
mōmit Sepvte ippechitakiten, mōmit
Chesvs imistvlki hōkōlit apakin tōh'kvl-
ket mvn apōkvtes.
3. Siimvn Petvt rvrōn [hōyvn sokchowe]
pōyechvraniit iiyiis, kiichakin. Pōme
wō', echechokka peyeyes, kiichakin.
Apeyvtes mōmit ache'we'sekōn pirrō-
chōkōn risecheyvtes; mōmin mv nire
hvmkati nakin okchowwe pōechekates.
4. Mōmiis hiiyōmati hvthiiyvtki alakōf,
Chesvs'ōewv ana'kvn heervtes; mōmiis
imistvlkit Chesvs ta'ti kirrvkekates.
5. Mōmōfvn vnhōpeetakeche'', ket! apiswv
ōchachkehakis? Chesvsit kiichin. Mō-

9. Lypvtki yiichatin apakōsin, tōtkv tō-rawv [ishayvkvten] rvret tvkvliikin is-mōmet ōh'hapōkin hechākvtes.
10. Hiīyōmat rvrō okchawotskatit apvlwvn sawvkis, Chesvs kiichin.
11. Siimvn Petvt ōh'hah'yit hōyv halah'tit lypvtkin risōrvtes rvrō rokrokkema"hit fvtsken emahēnkvtkv chōkpi hvmkin palichah'kepin tōh'chenōh'kaket ōmvtes; sulkema'hit ōntōmiisim, hōyv' selah'lekates.
12. Ah'wit hōmpvkis* Chesvsit kiichin. Mōmin Epōchasit ōmin kirrakit, kēt istii tōyichkehakis? kiiche impōhitv istōs kōmv'kekates.*

inches. "Observe here the great zeal and forwardness of Peter; hearing that it was Christ, he leaps into the sea to get to him. O how inviting, attractive, and alluring is a sight of Christ! It will make those that know him break through all difficulties to come unto him."—*Burkett*.

"Through floods and flames, if Jesus leads,
I'll follow where he goes."—*Good Old Song*.

* 12. As so many learned men, versions, and commentators, disagree in the rendering of *aristeerate*, (some thinking it was breakfast, others that it was dinner, &c.) I have rendered it "come and eat;" which the Creeks usually say to their guests, no difference at what meal or hour. This rendering being generic, it will surely embrace the specific.

13. Μωμωφ Chesvs ala'kit tvkvliiki mōmit
rvrω wω' chah'wit imakvtes.
14. Chesvs eh'le rakawvpīikōfv imistvlki
eemehichkōechati heyvt risvtōchenat
ta'tes.
15. Μωñkv hōmpah'kōfvn Siimv Chōnvs
ippechi tōyichkat, heyv [vmistvlki achv-
nōke'chati sin hōyv'nen kēt achvnōke-
chichka? Chesvsit Siimvn Petvn kii-
chvtes. Ievinōkich'īiyes, Chapōchase'',
ichinōke'chōsiiyati chintiis kerrichkis,
Siimvn Petvt kiichin. Vnyvpifiikēchin
vnhōmpiichvs, Chesvsit kiichvtes.
16. Hatvm, Siimv Chōnvs ippechi tōyich-
kati, kēt achvnōke''chōsitska? sahōkw-
latin kiichin: Ichinōke''chōsiis, Chapō-
chase'', ichinōke''chōsiiyati chintiis ker-
richkis, kiichin. Vnyvpifiikvn vnhōm-
piichvs, Chesvsit kiichvtes.
17. Siimvn Chōnvs ippechi tōyichkati, kēt
achvnōke''chōsitska? svtochenatin Che-
vs kiichin. Svtochenatin kēt achvnō-
ke''chōsitska? kiichekv, Petvt efik nekke
tates; mōmit Chvpōchase'', nakōmvl-
kvn kirrichket ōmis, mōmit echinōke''-
chōsiiyati chintiis ke''rrōsitskis, Petvt

kiichin. Vnyvpifiikvn vnhōmpiichvs,
Chesvsit kiichvtes.*

18. Mihinwōsin, mibinwōsin chekiichiis,
chimmvnettōfv sewvnakitv sewvn''na-
keh'pit; istvmvn kō''michkati vrepich-
kvtes; mōmiis echechule hakōfv chiñki
arvtō sih''chichkin, etvt chewvnii''yvres,
mōmit iietv cheachikatin esechepē''yares,
Chesvsit kiichvtes.
19. Ilkv istōmen eh'lit Chehōfv arokkēechv-
ranatit ōh'milliichet, Chesvs heyv ōpō-
nayit ōkvtes. Mōmin heyv mah'kōfv
achvchokkiiyvs, Petvn kiichvtes.
20. Mōmōf Petvt rafōlōtiikit, ma Chesvs
ismisti vnōke'chōsatit, ma Chesvs imisti
yvfki hōmpitv hōmpakōfv Chesvs hōk-
pi vtchake, Chvpōchase'', kōt istiimvt
chinrapvlki chesepēechvrhakis? kiichvtet
—mōwwō' achokkayin heh'chit,
21. Petvt hechōfv, Chvpōchase'', kōt heyv

* 17. None but God can know all things; Jesus knows all things; *ergo*, &c. Peter had openly denied Christ *three times*, after having professed to love him better than any one else did; and now the Savior must have him to answer *three times* if he loved him. Peter had become too modest to say now, that he loved him *better* than the *other disciples did*. See note on chap. 18: 15-17, &c.

hōnvnwvtv istōmvrhakis? Chesvsin
kiichin.

22. Arepe emōñkin ralakepiit kōmiiyati, ket
mvt chimistōme ischinhakehakis? Chemi
achvchokkii''yvs Chesvsit Petvn kiichv-
tes.*

23. Mōmōf ma nakōnv''kv ma imisti hv''m-
kati ehlekōs makitvn ittichokkakati istv-
mv istōmiis sōpōnahōyvtēs: mōmiis
eh'lekōs Chesvs makit ōkekates; mōmiis
arepe emōñkin ralakepiit kōmepiiyati
k t mvt chimistō''me ischinhakehakis?
makitōkvtes.

24. Chesvs-imisti heyvt heyv naki hiiyōma-
kati kirkōechvtet ōmis, mōmit mvt naki
hiiyōmakati chōyvtet ōmis; mōmin
naki kirkōechvte mihinwvt ōmin k'erres.

25. Mōmin Chesvs naki e'tv sulke ma''hin
mōmechvtet ōmis, mōmin ōmvlkvt is-

* 22. The sense seems to be as if Christ had said:
"Do thou mind thine own concerns; mind thy *own* death,
and do not too curiously pry into the manner of that of
thy companion."—*Bloomfield*. *Till I come*, i. e. till I
come to execute vengeance on the Jewish nation. John
lived until after the destruction of Jerusalem. The dis-
ciples did not understand this at first; neither do some
commentators.

chōkvtin ōmati, nokchōkv hakvntō-
mati, ekvny fachiikit sinhōyanvn tōme-
wiites kōmiis. MEHINWŌSET ŌMIS.*

* 24, 25. This Gospel was written by an eye-witness of the things recorded, hence "we know that his testimony is true." It would have been impossible, at any period of the world's history, for a man to write and publish a book, containing such remarkable incidents in the life of so remarkable a personage as Christ; and to get his *cotemporaries* to believe that they were true, if they had not been true indeed. Christ's enemies were unrelenting foes; they contested every inch of ground; and had it been *possible* for them to make the world discredit the Gospel history, *they would have done so*; but they *utterly and signally failed*. Our faith is *well founded*. We have a *sure* word of testimony. Enough is written for our salvation—Creeks, you are without excuse. May you be saved when Christ shall come to judge the world. *Amen.*

NAMES AND TITLES OF CHRIST IN JOHN.

CHAP.	VER.	MASKŌKE.	ENGLISH.
I.	34.	Kliist	Christ.
I.	41.	Missiiyv	Messiah.
II.	7.	Chesvs	Jesus.
I.	34.	Chehŏfv-Ippθchi	Son of God.
III.	14.	Hŏnvnwv-Ippθchi	Son of man.
III.	2.	Istimvhayv	Teacher.
XX.	16.	Lapŏpnii (Pŏpŏchase maketvt ŏmis) ..	Rab- boni.
IV.	42.	Pŏ Hesayechv	Our Savior.
XIII.	13.	Pŏ Pŏchase	Our Master.
XX.	28.	Vn Chehŏfv	My God.
I.	49.	Islevlvki Immikŏ	King of Israel.
IV.	19.	ŏwallv	Prophet.
I.	29.	Chehŏfv Inyvpif iikθchi	Lamb of God.
I.	1.	ŏpŏnvkv	The Word.
VI.	35.	Tvkliike Hesakitv	Bread of Life.
VI.	33.	Chehŏfv intvkliikit	Bread of God.
XIV.	6.	Iletv	The way.
XIV.	6.	Mihinwv	The truth.
XIV.	6.	Hesakitv	The life
I.	4.	Isti inhiyayvke	Light of men.
I.	9.	Hiiyayvke mihinwv	True light.
X.	14.	Yvpif iik'-vhechiichv he''rat....	The Good Shepherd.
X.	9	Ahowki	The Door
XV.	1	[Pvrkŏ] Imvpi	The Vine.
IV.	42.	Ekvn isti Hesahŏechvt.	Savior of the World.

WORDS WHICH HAVE REFERENCE TO THE LE- VITICAL LAW.

CHAP.	VER.	MASKŌKE.	ENGLISH.
XIX.	6.	Ahakov-chulvke-afastvki	Priests
XIX.	6.	Ahakov-chulvke-afastvki simeyvpïiyvlke..	Chief Priests.
VIII.	3.	Nokchŏkv-hayvki	Scribes.
VIII.	3.	Falvsevlki	Pharisees.
IX.	22.	Chusvki mimekŏsvpkv-chŏkŏ..	Synagogue.
II.	15.	Chusvki mimekŏsvpkv-chŏkŏ rokkŏ.....	Temple.
VII.	14.	Chusvki	Jews.
VII.	23.	Nitta'chakŏchi.....	Sabbath-day.
VII.	22.	Laffe-afŏlŏtechïichkv.....	Circumcision.
XIII.	1.	ŏh'hŏyanv	Passover.
XIII.	1.	Hŏmpitv-rokkŏ.....	Feast.
XIII.	1.	ŏh'hŏyanv-hŏmpitv-rokkŏ....	Feast of the Passover.
VII.	2.	Ittwisse-ehapŏ-ishayet-hŏmpitv-rokkŏ.....	Feast of Tabernacles.
III.	1.	Chusvki simmeyvpïiyv..	Ruler of the Jews.
VI.	49.	Manna	Manna.
XVII.	25.	Fvtchvtvlkŏse afastv.....	Holy.
II.	23.	Inchokke nitta.....	Feast day.
II.	6.	Naki ishvhvthïichepyret.....	Purifying.
III.	25.	Eyachayechkv.....	(Personal) Purification.
I.	19.	Chusvki mimekŏsvpkv chŏkŏ afastvki....	Levites.

THEOLOGICAL WORDS AND PHRASES.

CHAP.	VER.	MASKŌKE.	ENGLISH.
		Akasvmkv	Faith.
		Iminhθnrkv-.....	Hope.
		Vnŏkichkv.....	Love.
		Infvchechkv.....	Judgment.
		Innaŏrkity iñkvpake.....	Repentance.
VI.	2.	Isti-naki-mŏmechikŏ-ittitayati	Miracle.
		Hvlwe tvlŏfv.....	Heaven.
		Tŏtkv rokko.....	Hell.
		Istimirkv imeyŏksvsekŏn.....	Everlasting punishment.
		Hesakity imeyŏksvsekŏn..	Everlasting life.
		Oksumkitv	Baptism.
		Pvrko ŏpθswv-tvklike hŏmpity....	Lord's Supper.
		Irkinvkv ...	Preacher.
		Irkenake	Preaching.
		Mŏmechvkis makity.....	Commandments.
		Chesvs imistvki.....	Christ's disciples.
		Chehŏfv Mikko etvlwv...	Kingdom of God.
XV.	19.	Ekvn istvki....	The world, or sinners, &c.
XV.	20.	Echechokfŏllit, echŏh'loksit, &c.....	Perse- cute you.

CHEHƆFV-GOD.

In my translation of John I have transferred the Hebraic name *Jehovah* for the name of the Supreme Being, instead of adopting the Creek word Hesakitymise. I did this

(1.) Because wherever the Gospel is preached among the Indians, they know that the God whom Christians worship is called Jehovah.

(2.) The Creek name Hesakitymise is rather objectionable to me from the fact that it expresses no more than the idea of Life-Giver. It may be that their idea of God, or their conception of His attributes, did not well answer to the living nature of the Eternal: they undoubtedly had an inadequate and variously obscured notion of Him.

(3.) The name ChehƆfv is not likely to be profaned; but will be spoken with reverence; and only on such occasions as may be necessary in worshipping or praising the Great I AM.

(4.) The adopted, or transferred name is euphonious, and suits the Indian tongue.

MORNING WORSHIP. L. M.

1. Pəhayvte təyichkati ;
Nire epəchayechichkin
Ilkv pəchokkekə 'mənkin
Nəchiichen epəhayatkis.
2. Məmiis isti səlki mahit
Nire yəksvsekan 'scheyes
Məmin heyv hvthiyyvtki
Enəkhəkat ləmhe taves.
3. Məmiis pəmi pəmirrichkin
Pəchvfinchvket emənkis
Mənkv nakəmvlvkn chemin
Chim inhənrakeye 'mənkis.
4. Pən hissi epəhechiichv
Chemi ə'mat, etv sekəs ;
Pəmvkirriichkv əmvlvkn
Echinəkichvkin hayvs.
5. Məməfvn chimatətkatit
Echechokkvpeyeyvres
Chemahakvn vnəkechet
Afasteye emənkvres.
6. Pəhayvte təyichkati ;
Nitta əmvl' epəpvkvs
Məmit pəfeki səmvlvkn
Echinəkichvken hayvs.